Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXXI No. 11] Monday 4-1-1971 [Price NP 00-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

ನಾಸ್ತಿಕರವಾದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B.L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ತೋರಿಕೆಯ ಜಗತ್ತು ಪರಿಣಾಮನನ್ನು ಹೊಂದುತ್ತಲೇ ಇರುವುದರಿಂದ ಶಾಶ್ವತವಾಗಿಲ್ಲ; ಒಬ್ಬೊಬ್ಬರಿಗೆ ಬೇರೆ ಬೇರೆಯಾಗಿ ತೋರುವುದು: ಸಾಕ್ಷಿಯು ನಿದ್ರೆ ಮಾಡುವಾಗ ಗೋಚರವಾಗುವುದಿಲ್ಲ, ಮತ್ತು ಅವನ ಸಮಾಧಿಜ್ಞಾನದ ವೇಳೆಯಲ್ಲಿ ನಾನಾತ್ವವಿಲ್ಲದೆ ಏಕತ್ವ ಸ್ವಭಾವದಿಂದ ಕೂಡಿದ್ದಾಗ ಸಾಕ್ಷಾತ್ಕರಿಸಲ್ಪಡುವುದು. "ಸಾಕ್ಷಿ"ಯಾದರೋ ಯಾವ ಬದಲಾವಣೆಗಳೂ ಇಲ್ಲದೇ ಹುಟ್ಟಿದಂದಿನಿಂದ ಸಾಯುವವರೆಗೂ ಎಚ್ಚರದಲ್ಲೂ, ನಿದ್ರೆಯಲ್ಲೂ, ಕನಸಿನಲ್ಲೂ, ಮೂರ್ಛೆಯಲ್ಲೂ, ಸಮಾಧಿಜ್ಞಾನದ ವೇಳೆಯಲ್ಲೂ ಅಂದರೆ ಎಲ್ಲಾ ಕಾಲಕ್ಕೂ "ನಾನು-ನಾನು" ಎಂಬ ವಿಶೇಷ ರಹಿತವಾದ ಏಕ ಪ್ರಕಾರವಾದ ಅನುಭವಸ್ವರೂಪನಾಗಿರುತ್ತಾನೆ. "ಸಾಕ್ಷಿ"ಯಾದ ನನಗೆ ನಾನು ಕನಸಿನಲ್ಲಿ ಪ್ರತಿರಾತ್ರಿಯೂ ಕಾಣುವ ಬೇರೆ ಬೇರೆ ಪ್ರಪಂಚಗಳಿಗೂ ಮತ್ತು ಎಚ್ಚರದಲ್ಲಿ ಪ್ರತಿದಿವಸ ಹಗಲಿನಲ್ಲಿ ಕಾಣುವ ಒಂದೇ ರೀತಿಯ ಪ್ರಪಂಚಕ್ಕೂ ಸ್ವರೂಪದಲ್ಲಿ ಹೆಚ್ಚು ವ್ಯತ್ಯಾಸಗಳು ಕಂಡುಬರುವುದಿಲ್ಲವೆಂದು ಹೇಳುವ ಹಾಗೆ ತೋರುತ್ತದೆ. ಆದಾಗ್ಯೂ ನಾನು ಪ್ರತ್ಯಕ್ಷಿಸುವ ಕನಸಿನ ಪ್ರಪಂಚಗಳಿಗಿಂತಲೂ ಎಚ್ಚರದ ಪ್ರಪಂಚವು ಹೆಚ್ಚು ಸತ್ಯವೆಂದು ನನ್ನ ಅನುಭವದಿಂದ ನಾನು ತಿಳಿಯುವುದು ಮಾತ್ರವಲ್ಲದೆ ಈ ಸಿದ್ಧಾಂತಕ್ಕೆ ಬರಲು ಅನೇಕ ಕಾರಣಗಳಿವೆ. ಹಾಗೆಯೇ ಎಚ್ಚರದಲ್ಲಿ ಪ್ರತ್ಯಕ್ಷಿಸಲ್ಪಡುವ ಜಗತ್ತಿನ ಇರುವಿಕೆಗಿಂತಲೂ ಇವೆಲ್ಲವನ್ನೂ ಪ್ರತ್ಯಕ್ಷಿಸುವ "ಸಾಕ್ಷಿಯ" ಇರುವಿಕೆಯೇ ಇನ್ನೂ ಹೆಚ್ಚು ಸತ್ಯವೆಂದು ಮೇಲಿನ ಕಾರಣಗಳಿಂದ ತೀರ್ಮಾನಿಸಬೇಕಾಗುಗುತ್ತದೆ. ನಿಜವಾದ ಜಗತ್ತನ್ನು ತಿಳಿಯುವ ಸಾಕ್ಷಿಯೇ ದೇವರೆಂದೂ, ಪ್ರತಿಯೊಬ್ಬ ಮಾನವನ, ಪ್ರಾಣಿಯ ಅಂತಃಕರಣವಲ್ಲಿ ಪ್ರಕಾಶಿಸುವ ಜಗತ್ತನ್ನು ತಿಳಿಯುವ ವೈಯಕ್ತಿಕ "ಸಾಕ್ಷಿಗಳೇ" ದೇವರ ಪ್ರಕಾರಗಳು, ಶಕ್ತಿಗಳು ಅಥವ ಅಂಶಗಳೆಂದೂ ವೇದಾಂತವು ಘೋಷಿಸುತ್ತದೆ. 'ಸಾಕ್ಷಿಯ' ಅನುಭವಕ್ಕೆ ಗೋಚರವಾದ ಜಗತ್ತಿನಲ್ಲಿ (Objective universe) ತೋರಿಕೆಯ ಜಗತ್ತಿನ ಕಟ್ಟಳೆಗಳ ಸಹಾಯದಿಂದ ಅಂದರೆ ತರ್ಕದಿಂದ ದೇವರು ಇರಬೇಕೆಂದು ತೀರ್ಮಾನಿಸಬಹುದು. ಅಪೇ ತೋರಿಕೆಯ ಜಗತ್ತಿನ ಕಟ್ಟಳೆಗಳ ಸಹಾಯದಿಂದ ದೇವರಿಲ್ಲವೆಂದೂ ತೀರ್ಮಾನಿಸಬಹುದು. ಈ ನ್ಯಾಯಗಳಿಂದ ಪಶ್ಚಿಮ ದೇಶದ ಮತ್ತು ಭಾರತದ ಕೆಲವು ತತ್ತ್ವಶಾಸ್ತ್ರಜ್ಞರು ದೇವರಿದ್ದಾನೆಂದೂ ವಾದಿಸಿರುವರು. ಇನ್ನು ಕೆಲವರು ದೇವರಿಲ್ಲವೆಂದೂ ವಾದಿಸಿರುವರು. ಆದರೆ ವೇದಾಂತಿಗಳಾದ ನಾವು ಈ ತೋರಿಕೆಯ ಜಗತ್ತಿನ ಕಟ್ಟಳೆಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಮಾನವನ ತರ್ಕದಿಂದ ನಾಸ್ತಿ ದೇವರ ಇರುವಿಕೆಯನ್ನು ಸಾಧಿಸಿ ನಂಬುವುದಿಲ್ಲ. 'ಸಾಕ್ಷಿಯ' ಅನಂತ ಅನುಭವಗಳ ವಿಚಾರದಿಂದ ನಾವು ಸಾಕ್ಷಿಯ ಸ್ವರೂಪವೇ ದೇವರ ಸ್ವರೂಪವೆಂದೂ ಮತ್ತು ವೈಯಕ್ತಿಕ ಸಾಕ್ಷಿಗಳಿಗೆ ಗೋಚರವಾಗುವ ತೋರಿಕೆಯ ಪ್ರಪಂಚಗಳಿಗೆ ಮೂಲಾಧಾರವಾದ, ಆದಿಕಾರಣವಾದ, ಶಾಶ್ವತವಾದ ಅವ್ಯಕ್ತ ಪ್ರಪಂಚವೂ ಕೂಡ ದೇವರ ಸ್ವರೂಪವೆಂದೂ ಅಥವ ಅವನ ಸ್ವರೂಪಕ್ಕೆ ಸಂಬಂಧಿಸಿದುದೆಂದೂ ಮಾಡಿದ್ದೇವೆ.

ವೇದಾಂತಿಗಳು ಸಾಕ್ಷಿಯ ಒಟ್ಟು ಅನುಭವವನ್ನು "ಅಶ ಅನಾತ್ಮ" ಎಂದು ಎರಡು ಭಾಗ ಮಾಡಿರುವರು. ಆತ್ಮನೇ ದೇವರ ಅನಾತ್ಮನೇ ತೋರಿಕೆಯ ಜಗತ್ತು. ದೇವರು ಸತ್ಯ; ತೋರಿಕೆಯ ಜಗತ್ತು ದೇವರ ಹಾಗೆ ಸತ್ಯವಲ್ಲ ಎಂದು; ಆತ್ಮ-ಅನಾತ್ಮಗಳ ನಿಜ ಸ್ವರೂಪಗಳನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಿದ ಋಷಿಗಳು ಉಪನಿಷತ್ತುಗಳಲ್ಲ ತಿಳಿಯಪಡಿಸಿರುವರು. ಹೀಗಿರುವಾಗ ತೋರಿಕೆಯ ಜಗತ್ತಿನ ಕಟ್ಟಳೆಗಳನ್ನು ದೇವರಿಗೆ ಅನ್ವಯಿಸಕೂಡದು. ತೋರಿಕೆಯ ಒಟ್ಟು ಜಗತ್ತಿಗೂ ಮತ್ತು ಅದಂಲ್ಲಿರುವ ಪ್ರತಿಯೊಂದು ವಸ್ತುವಿಗೂ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಯಗಳುಂಟು. ಈ ಜಗತ್ತು ಮತ್ತು ವಸ್ತುಗಳು ಶೂನ್ಯದಿಂದ ಸೃಷ್ಟಿಯಾಗುವುದಿಲ್ಲ. ಆದರೆ ಸೂಕ್ಷ್ಮವಸ್ತು ಶಕ್ತಿಗಳು ಸೃಷ್ಟಿಯಾಗುತ್ತವೆ: ಅಂದರೆ ಪರಿಣಾಮಗಳನ್ನು ಹೊಂದುತ್ತವೆ: ಅಷ್ಟೇ. ತೋರಿಕೆಯ ಜಗತ್ತಿನಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ಪರಿಣಾಮಗಳೆಲ್ಲವೂ ಚಕ್ರಾಕಾರವನ್ನು ಪಡೆದಿವೆ. ಉದಾಹರಣೆಗಾಗಿ ಬೀಜದಿಂದ ವೃಕ್ಷವು ಬೆಳೆಯುತ್ತದೆ; ವೃಕ್ಷವು ಕೆಲವು ಕಾಲವಿದ್ದು ಅನೇಕ ಬೀಜಗಳನ್ನು ಹುಟ್ಟಿಸಿ ನಾಶವಾಗುತ್ತದೆ. ಪುನಃ ಪ್ರತಿಯೊಂದು ಬೀಜವೂ ವೃಕ್ಷವಾಗಿ ಬೆಳೆದು ಹೊಸ ಬೀಜಗಳನ್ನು ಉಂಟುಮಾಡಿ ನಾಶವಾಗುತ್ತವೆ. ಹೀಗೆ ತೋರಿಕೆಯ ಜಗತ್ತಿಗೂ ಅದರಲ್ಲಿರುವ ಪ್ರತಿಯೊಂದು ಪದಾರ್ಥಕ್ಕೂ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಯ ಪುನಃ ಸೃಷ್ಟಿ ಪುನಃ ಲಯ: ಎಂಬ ಚಕ್ರಾಕಾರವಾದ ಬದಲಾವಣೆಗಳು ಆಗುತ್ತಲೇ ಇರುವುವು. ಆದುದರಿಂದ ತೋರಿಕೆಯ ಜಗತ್ತಿನ ಒಂದು ರೂಪಕ್ಕೆ ಅರ್ಥ ವಸ್ತುವಿಗೆ ಆದಿ ಇದ್ದೇ ಇರಬೇಕು ಅಂತ್ಯವೂ ಇದ್ದೇ ಇರಬೇಕು ಮತ್ತು ಕರ್ತನಿರಬೇಕು. ಆದರೆ ವೈಯಕ್ತಿಕ "ಸಾಕ್ಷಿಯು" ನಿಜಸ್ವರೂಪವೂ, ಸರ್ವಸಾಕ್ಷಿಯಾದ ದೇವರ ಸ್ವರೂಪವೂ ತೋರಿಕೆಯ ಜಗತ್ತಿನ ಸ್ವರೂಪದ ಹಾಗೆ ಚಕ್ರಾಕಾರವಾದ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಯಗಳೆಂಬ ಬದಲಾವಣೆಗಳು ಒಳಪಟ್ಟವುಗಳಲ್ಲ ಎಂದು ಮಾತ್ರ ವೇದಾಂತಿಗಳು ತಿಳಿಯಪಡಿಸುತ್ತಾರೆ. ಅಂದರೇನು? ದೇವರಿಗೆ ಆದಿಯಿಲ್ಲ ಅಂದರೆ ಸೃಷ್ಟಿಯಿಲ್ಲ ಅಂತ್ಯವಿಲ್ಲ ಅಂದರೆ ಲಯವಿಲ್ಲ: ಸ್ಥಿತಿಯಿಲ್ಲ ಅಂದರೆ ತೋರಿಕೆಯ ಜಗತ್ತಿನ ವಸ್ತುಗಳಹಾಗೆ ಸ್ವಲ್ಪಕಾಲ ಇರುವಿಕೆಯು ಮಾತ್ರ ಇಲ್ಲ ಎಂದು ಹೇಳುತ್ತಾರೆ. ತೋರಿಕೆಯ ಜಗತ್ತಿನ ನಿಜಸ್ವರೂಪವೆ ಎಟುಕದಿದ್ದಮೆಲೆ ಸರ್ವಸಾಕ್ಷಿಯಾದ ದೇವರ ಸ್ವರೂಪವು ಬುದ್ಧಿಗೆ ಎಟುಕುತ್ತದೆಯೇ? ತೋರಿಕೆಯ ಜಗತ್ತು ಭೌತಿಕ ಸ್ವರೂಪವನ್ನು ಪಡೆದಿದೆ. ಆದರೆ ದೇವರು ಅಂದರೆ "ಸಾಕ್ಷಿಯು" ಚೈತನ್ಯ ಸ್ವರೂಪವನ್ನು ಪಡೆದಿದ್ದಾನೆ. ಅವನನ್ನು ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪನೆಂದು ಉಪನಿಷತ್ತುಗಳು ಘೋಷಿಸುತ್ತವೆ. ಹೀಗಿರುವಾಗ ದೇವರು ಕೇವಲ ನಿಜಸ್ವರೂಪದಲ್ಲಿ ಮನುಷ್ಯರ ಹಾಗೆ ಪಾರ್ಥಿವ ಶರೀರವು ಇಲ್ಲ: ಹೊಟ್ಟೆಯೂ, ಆಹಾರವೂ, ನುಲವೂ ಇರುವುದಿಲ್ಲ. ತೋರಿಕೆಯ ಜಗತ್ತಿನ ಒಂದು ಪದಾರ್ಥವನ್ನು ಇನ್ನೊಂದು ರೂಪಕ್ಕೆ ತರಬೇಕಾದರೆ ಕರ್ತನಿರಬೇಕು. ದೇವರು ಯಾವಾಗಲೂ ಒಂದೇ ವಿಧವಾದ ಇರುವಿಕೆಯಿಂದ ಕೂಡಿರುವನಾದುದರಿಂದ ಅವನಿಗೆ ಕಾರಣವೂ ಇಲ್ಲ, ಕರ್ತನೂ ಇಲ್ಲ ಎಂದು ವೇದಾಂತಿಗಳು ತಿಳಿಯಪಡಿಸಿದ್ದಾರೆ; ಅಷ್ಟೆ.

(*Continued on page 6*)

1971

We wish our readers
and those who have sent us greetings

A Happy New Year !

WE TRUST THAT THE DEGRADATION WHICH HAS BEEN GOING ON IN MEN'S THINKING, MANNERS, AND CONDUCT DURING 1960-1970, WILL BE STEMMED, AND, LIKE A PLANE WHICH HAS LOST HEIGHT BUT MOUNTS AGAIN BY THE PILOT'S DEFTNESS, GOOD-SENSE, DISCIPLINE, SOBER THINKING, NOBILITY OF MIND AND LARGENESS OF HEART WILL RETURN AND GUIDE PEOPLE, AND RAISE THE STANDARD OF PUBLIC LIFE, AND THEREBY PROMOTE PUBLIC HAPPINESS DURING 1970-1980 BY GOD'S GRACE.

EDITOR.

THE BHAGAVAD-GEETHAA

Having realised the ultimate truth, the sage who has conquered self, realise that he is not the performer of anything. Seeing, hearing. touching, smelling, eatin walking, sleeping, breathing, lamenting, rejecting, accepting, opening or closing hi eyelids, he deems that it is not he, but his organs that are doing the acts, and dedicat ing the acts to God, he feels no attachment towards them. Such a man is not sullie by sin, like the lotus leaf on contact with water.

Yogis perform acts with their body, their, mind, their intellect, or just thei physical senses, detachedly, and their souls become all the purer thereby.

The yukta, or man of disciplined mind, is unconcerned about the results, an attains imperturbable peace. The ayukta or greedy pursuer of the benefits accruin from acts, is enslaved by those benefits.

The sage, dwelling in his body of nine doorways, dissociates his mind from al acts, and does nothing directly or indirectly, and is happy.

God has not ordained that a person shall be a doer, nor that a deed shal produce some fruit. It is only nature that causes man to act, and causes the act to bea some fruit, good or evil.

God does not cause a man to sin, nor to do a deed of virtue. Wisdom is cloudec by ignorance, and people are deluded.

Those whose delusion has been dispelled by spiritual knowledge, will fin God illumined for them by that knowledge.

Washed of all impurities by that knowledge, their mind is full of Him, thei soul lives in Him, their devotion is directed towards Him, their life is dedicated to Hin and they rise above births and deaths.

Such men view the learned and righteous Brahmin, the domestic cow, th giant elephant, the street-cur, and the lowly dog-eater, with a sense of equality.

Those whose mind has realised such equality, have their heaven on this earth God does not find fault, but treats all equally, and such men have become one wit God.

The happiness that is felt by one whose mind is unaffected by external con tacts, that happiness everlastingly will be enjoyed by the man whose mind is concen trated in Brahman.

The enjoyments that arise from contacts of the senses are doomed to unhappi ness. They have beginning and end. A wise man should not indulge in them.

One who, while body lasts, is able to withstand the surge of anger and lust is a yogi, and will be happy.

He who is internally happy, tranquil, and internally illumined becomes divine, and will enjoy Divine bliss.

Divine bliss is the share of sages who are cleansed of impurities, who have risen above duality, who have reached mental discipline, and who serve the good of all living beings.

Divine bliss is close to the sages who have discarded anger and lust, whose mind is disciplined, and who have attained knowledge of the soul.

Keeping out the external sense contacts, fixing the eyes in the middle of the eye-brows, equalising the nasal inhale and exhale breaths, the sage who has disciplined his senses, mind and intellect, and rid himself of desire, fear, and anger, and is intent on salvation, attains lasting beatitude.

When he realises me as the end and aim of all yagnas and asceticism, as the well-wisher of all living things, as the succour of all things created, he attains ineffable peace.

End of Chapter V.

BRITISH UNIDENTIFIED FLYING OBJECT RESEARCH ASSOCIATION

London,
18th. Dec. 1970.

G. R. Josyer, M.A.,, F.R.E.S.,
Director,
International Academy of Sanskrit Resarch,
Mysore, India.

Dear Sir,

It has been brought to my notice that you have recently published an early MS entitled; 'Aeronautic' by Maharshi Bharadwaja. I understand that it is a remarkable work, and one which would be of the greatest interest to members of the above Association of which I am the National Chairman.

I would be most obliged to you if you would kindly send me particulars of this book – cost, if there is any source in this country from which it could be obtained, or if it is only obtainable through you – as I would like to acquire 6, or more, copies for use of this Association.

Trusting that you will kindly favour me with an early reply to my enquiry.

I remain, Yours sincerely,
E. A, S. Mackay,
Chairman, BUFORA.

(Continued from page 2.)

ಒಟ್ಟನಲ್ಲಿ ದೇವರು ಇದ್ದಾನೆಂದು ಸಾಧಿಸುವುದಕ್ಕೆ ವೇದಾಂತಿಯು ವಿಚಾರಮಾರ್ಗವೇ ಬೇರೆ, ಸಾಮಾನ್ಯ ಜನರು ದೇವರಿದ್ದಾನೆಂದು ನಂಬಲು ವಿವರಿಸುವ ಕಾರಣಗಳೇ ಬೇರೆ ಎಂಬುದನ್ನು ಪುನಃ ಒತ್ತಿ ಹೇಳುತ್ತೇವೆ. ವೇದಾಂತಿಗಳು "ಸಾಕ್ಷಿ" ಯ ಅನುಭವ ವಿಚಾರ ಮಾರ್ಗಗಳಿಂದ ತೋರಿಕೆಯ ಜಗತ್ತಿನ ನಿಜಸ್ವರೂಪವನ್ನು ಪರೀಕ್ಷಿಸುವ ತತ್ತ್ವ ಶಾಸ್ತ್ರಮಾರ್ಗದಿಂದ ಮತ್ತು ಪ್ರಸ್ಥಾನತ್ರಯಿಯ (ಅಂದರೆ-ಉಪನಿಷತ್ತು ಭಗವದ್ಗೀತೆ ಮತ್ತು ಬ್ರಹ್ಮಸೂತ್ರಗಳ) ವಾಕ್ಯಗಳಿಗೆ ಸಮನ್ವಯ ಮಾಡಿ ಅರ್ಥತಿಳಿಯುವುದರಿಂದ ಸಾಧಿಸಿದ "ಬ್ರಹ್ಮನ"–"ಆತ್ಮನ" "ಸಾಕ್ಷಿಯು"–"ಪರಮಾತ್ಮನ" ಅಥವಾ ದೇವರ ಇರುವಿಕೆಯನ್ನು ತೋರಿಕೆಯ ಜಗತ್ತಿನ ಕಟ್ಟಳೆಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟ ನಾಸ್ತಿಕ ವಾದಗಳಿಂದ ಇಲ್ಲವೆಂದು ಸಿದ್ಧಾಂತ ಮಾಡುವುದಕ್ಕೆ ಆಗುವುದಿಲ್ಲ.

ನಾಸ್ತಿಕ: ಮನುಷ್ಯನು ಎರಡು ಪ್ರಪಂಚಗಳನ್ನು ಪ್ರತ್ಯಕ್ಷಿಸುತ್ತಾನೆ; ಅವು ಯಾವುವೆಂದರೆ-ಭೌತಿಕ ಪ್ರಪಂಚ ಮತ್ತು ಮಾನಸಿಕ ಅಥವಾ ಬೌದ್ಧಿಕ ಪ್ರಪಂಚ. ಭೌತಿಕ ಪ್ರಪಂಚವನ್ನು ತನ್ನ ಶರೀರದ ಹೊರಗಡೆ ಇಂದ್ರಿಯಗಳ ದ್ವಾರಾ ಪ್ರತ್ಯಕ್ಷಿಸುತ್ತಾನೆ. ಬೌದ್ಧಿಕ ಪ್ರಪಂಚವನ್ನು ತನ್ನ ಮನಸ್ಸಿನೊಳಗೆ ಅನುಭವಿಸುತ್ತಾನೆ. ಮೊದಲನೆಯುದಾದ ಭೌತಿಕ ಪ್ರಪಂಚವನ್ನು ಎಲ್ಲ ಮನುಷ್ಯರೂ ಬಹುಮಟ್ಟಿಗೆ ಒಂದೇ ಸಮನಾಗಿ ಪ್ರತ್ಯಕ್ಷಿಸುತ್ತಾರೆ. ಆದರೆ ಒಬ್ಬ ಮನುಷ್ಯನು ಅನುಭವಿಸುವ ಬೌದ್ಧಿಕ ಪ್ರಪಂಚವನ್ನು ಅವನುಮಾತ್ರ ಅನುಭವಿಸುತ್ತಾನೆಯೇ ಹೊರತು ಇತರರು ಅದನ್ನು ಸಾಕ್ಷಾತ್ತಾಗಿ ಪ್ರತ್ಯಕ್ಷಿಸಲು ಆಗುವುದಿಲ್ಲ. ಉದಾಹರಣೆಗಾಗಿ ನನ್ನ ಮನಸ್ಸಿನಲ್ಲಿರುವ ಕಾಮ, ಕ್ರೋಧ, ಮದ, ಹಾರ್ಷ್ಯ, ಭಯ, ಶೋಕ, ಧೈರ್ಯ, ಸಂತೋಷ, ಆಲೋಚನೆಗಳು ಮತ್ತು ಕನಸುಗಳು ಇವುಗಳನ್ನು ನಾನು ನೇರವಾಗಿ ಅನುಭವಿಸುತ್ತೇನೆ. ಆದರೆ ಇವನ್ನು ಇತರರು ಸಾಕ್ಷಾತ್ತಾಗಿ ಪ್ರತ್ಯಕ್ಷಿಸಲು ಆಗುವುದಿಲ್ಲ ಭೌತಿಕ ಪ್ರಪಂಚದಲ್ಲಿ ದೇವರು ಎಲ್ಲಿಯೂ ಇಲ್ಲವೆಂದು ನಾವು ಹಿಂದೆ ತಿಳಿಸಿದ್ದೇವೆ. ಮತ್ತು ವೇದಾಂತಿಗಳಾದ ನೀವೂ ಕೂಡ ಅವುಗಳಲ್ಲಿ ದೇವರು ಸ್ಥೂಲವಾಗಿ ಕಾಣುವುದಿಲ್ಲವೆಂದು ಒಪ್ಪಿದ್ದೀರಿ. ಈಗ ಭೌದ್ಧಿಕ ಪ್ರಪಂಚದಲ್ಲಿಯಾದರೂ ದೇವರ ಅಸ್ತಿತ್ವಕ್ಕೆ ಆಧಾರಸಿಕ್ಕುತ್ತದೆಯೇ ಎಂದು ಕೇಳಿದರೆ, ಅದರಲ್ಲಿಯೂ ದೇವರು ಸಿಕ್ಕುವುದಿಲ್ಲವೆಂದು ನಾವು ಹೇಳುತ್ತೇವೆ. ಏಕೆಂದರೆ ಜಗತ್ತಿನ ಸೃಷ್ಟಿ ಸ್ಥಿತಿ ಲಯಗಳಿಗೆ ಯಾವನು ಕಾರಣನಾಗಿರುವನೋ ಅವನೇ ದೇವರೆಂದು ನೀವು ಹೇಳುತ್ತೀರಿ. ಆದರೆ ನನ್ನ ಭೌದ್ಧಿಕ ಪ್ರಪಂಚವು ನನಗೆ ಮಾತ್ರ ಅನ್ವಯಿಸುತ್ತದೆಯೇ ವಿನಹ ಜಗತ್ತಿನಲ್ಲಿರುವ ಇತರ ಪದಾರ್ಥಗಳ ಪ್ರಾಣಿಗಳ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಯಗಳಿಗೆ ಅನ್ವಯಿಸುವುದಿಲ್ಲ. ಅಷ್ಟೂ ಅಲ್ಲದೆ ಅದು ನನ್ನ ಮನಸ್ಸಿನಲ್ಲಿ ಉದ್ಭವಿಸುತ್ತದೆಯೇ ವಿನಹ ಶರೀರರೂಪದಲ್ಲಿರುವ ವ್ಯಕ್ತಿಯಾದ ನನ್ನ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ ಲಯಗಳಿಗೆ ಕಾರಣವಾಗುವುದಿಲ್ಲ. ಆದುದರಿಂದ ದೇವರು ನನ್ನ ಅಥವಾ ಯಾವ ವ್ಯಕ್ತಿಯ ಬೌದ್ಧಿಕ ಪ್ರಪಂಚಕ್ಕೆ ಸೇರಿದ ಒಂದು ಇರುವಿಕೆಯಲ್ಲವೆಂದು ತೀರ್ಮಾನವಾಗುತ್ತದೆ.

ಪ್ರಾಣಿಗಳಲ್ಲೆಲ್ಲಾ ಮಾನವನು ಬುದ್ಧಿವಂತನು; ಮಾನವನಿಗಿಂತ ಬುದ್ಧಿವಂತನು ಇರಬೇಕು; ಅವನೇ ದೇವರು ಎಂದು ಇನ್ನು ಕೆಲವರು ಹೇಳುತ್ತಾರೆ. ಹಾಗಾದರೆ ದೇವರಿಗಿಂತ ಬುದ್ಧಿವಂತನಾದವನು ಯಾರು, ಎಂದು ನಾವು ಪ್ರತಿಯಾಗಿ ಕೇಳಬೇಕಾಗುತ್ತದೆ. ಇಷ್ಟೇಅಲ್ಲ; ದೇವರು ಬುದ್ಧಿವಂತನಾದರೆ ಮನುಷ್ಯನಹಾಗೆ ಅವನಿಗೆ ಮೆದುಳು ಇರಬೇಕು; ಹಾಗೆ ಅವನಿಗೆ ದೇಹ ಮೆದುಳು ಇದ್ದರೆ ಅವನು ಎಲ್ಲರಿಗೂ ಪ್ರತ್ಯಕ್ಷದಲ್ಲಿ ಕಾಣಬೇಕಾಗಿತ್ತಲ್ಲವೇ? ಅವನಿಗೆ ಮೆದುಳೂ ಇಲ್ಲ: ಅವನು ಪ್ರತ್ಯಕ್ಷದಲ್ಲಿ ಕಾಣುವುದೂ ಇಲ್ಲ ಎಂದು ವೇದಾಂತಿಗಳು ಕೂಡ ಒಪ್ಪಿದ್ದಾರೆ. ಆದುದರಿಂದ ದೇವರು ಮೇಲಾದ ಬುದ್ಧಿಯಿಂದ ಕೂಡಿದ ಒಂದು ಮಹಾ ವ್ಯಕ್ತಿ ಎಂಬುದನ್ನು ನಾವು ಒಪ್ಪುವುದಿಲ್ಲ. ಅದಕ್ಕೆ ಬದಲಾಗಿ ದೇವರು ಇಲ್ಲವೇ ಇಲ್ಲವೆಂದು ನಾವು ಹೇಳುತ್ತೇವೆ.

ವೇದಾಂತಿ—ಮನುಷ್ಯನು ಅನುಭವಿಸುವ ಪದಾರ್ಥಗಳನ್ನು ಬಾಹ್ಯಪದಾರ್ಥಗಳೆಂದೂ, ಅಂತರ ಪದಾರ್ಥಗಳೆಂದೂ ವೇದಾಂತಿಗಳು ಎರಡು ಗುಂಪುಗಳಾಗಿ ವಿಭಾಗಮಾಡಿರುತ್ತಾರೆ. ನೀವು ಹೇಳುವ ಭೌದ್ಧಿಕ ಪ್ರಪಂಚವೇ ನಮ್ಮ ಬಾಹ್ಯ ಪದಾರ್ಥಗಳು. ಮತ್ತು ಭೌದ್ಧಿಕ ಪ್ರಪಂಚವೇ ನಮ್ಮ ಅಂತರ ಪದಾರ್ಥಗಳು. ಮಾನವನು ತನ್ನ ಅಂತಃಕರಣ ಅಥವಾ ಮನಸ್ಸಿನಿಂದ ಸ್ಥೂಲ ಶರೀರ ಅಂದರೆ ಶರೀರೇಂದ್ರಿಯ ಮೆದುಳುಗಳ ದ್ವಾರಾ ಹೊರಗಿನ ಪ್ರಪಂಚದಲ್ಲಿರುವ ಪದಾರ್ಥಗಳನ್ನು ಅಂದರೆ ಬಾಹ್ಯಪದಾರ್ಥಗಳನ್ನು ತಿಳಿಯುತ್ತಾನೆ. ಆದರೆ ಸ್ಥೂಲಶರೀರದ ಸಹಾಯವಿಲ್ಲದೆ ತನ್ನ ಅಂತಃಕರಣದಲ್ಲಿ ಅಥವಾ ಮನಸ್ಸಿನೊಳಗೆ ನಡೆಯುತ್ತಿರುವ ಚಿತ್ತವೃತ್ತಿಗಳ ಅಂದರೆ ಮನಸ್ಸಿನಲ್ಲಿ ಉಂಟಾಗುತ್ತಿರುವ ಅಲೆಗಳ ಮೂಲಕ ಅಂತರಪದಾರ್ಥಗಳನ್ನು ತಿಳಿಯುತ್ತಾನೆ. ಆದರೆ ಈ ಬಾಹ್ಯಾಂತರ ಪದಾರ್ಥಗಳನ್ನು ನಿಜವಾಗಿ ತಿಳಿಯುವವನು ಯಾರು? ಎಲ್ಲವನ್ನೂ ನಿಜವಾಗಿ ತಿಳಿಯುವವನು 'ಸಾಕ್ಷಿಯು' ಎಂದು ನಾವು ಹಿಂದೆಯೇ ತಿಳಿಯಪಡಿಸಿರುವೆವು, ಸಾಕ್ಷಿಯು ಮನಸ್ಸು, ಬುದ್ಧಿ, ಅಹಂಕಾರಗಳಿಂದ ಕೂಡಿದ ಅಂತಃಕರಣ ಅಥವ ಸೂಕ್ಷ್ಮಶರೀರಕ್ಕೂ ಮತ್ತು ಶರೀರೇಂದ್ರಿಯ ಮೆದುಳು ಚಲನೆಗಳಿಂದ ಕೂಡಿದ ಸ್ಥೂಲ ಶರೀರಕ್ಕೂ ಬೇರೆಯಾಗಿದ್ದು ಸಾಕ್ಷಾತ್ ಜ್ಞಾನಸ್ವರೂಪನಾಗಿರುವನು. ಈ ವಿಧವಾದ ವಿಚಾರದಿಂದ ತಿಳಿಯಬೇಕಾದುದೇನು? ಭೌತಿಕ ಪ್ರಪಂಚದ ಬಾಹ್ಯಪದಾರ್ಥಗಳ ಸ್ವರೂಪವೇ ಬೇರೆ; ಸಾಕ್ಷಿಯ ಜ್ಞಾನಸ್ವರೂಪವೇ ಬೇರೆ. 'ಸಾಕ್ಷಿಯ' ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪವೇ ದೇವರ ನಿಜವಾದ ಸ್ವರೂಪವೆಂದು ನಾವು ಹಿಂದೆಯೇ ತಿಳಿಯಪಡಿಸಿದ್ದೇವೆ. ಆದುದರಿಂದ ಸಾಕ್ಷಿಯು ಬೌದ್ಧಿಕ ಪ್ರಪಂಚಕ್ಕೆ ಸೇರಿದ ಅಂತರ ಪದಾರ್ಥವೂ ಅಲ್ಲ ಮತ್ತು ಭೌತಿಕ ಪ್ರಪಂಚಕ್ಕೆ ಸೇರಿದ ಬಾಹ್ಯ ಪದಾರ್ಥವೂ ಅಲ್ಲ ಎಂದು ನಾವು ಒಪ್ಪುತ್ತೇವೆ. ಆದರೆ ಸಾಕ್ಷಿಯು ಅಥವಾ ದೇವರು ನಿಜವಾಗಿ ಅಂತರ ಪದಾರ್ಥಗಳ ಜ್ಞಾನಕ್ಕೂ, ಮತ್ತು ಬಾಹ್ಯಪದಾರ್ಥಗಳ ಜ್ಞಾನಕ್ಕೂ, ಅಂದರೆ ಒಟ್ಟು ಅನಂತ ಅನುಭವಗಳ ಜ್ಞಾನಕ್ಕೂ ಆಧಾರವಾಗಿರುವ, ಅಂತರ್ಯಾಮಿಯಾಗಿರುವ ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪನು. ಜಗತ್ತಿನ ಅಂತರ ಪದಾರ್ಥಗಳ ಚಿತ್ತವೃತ್ತಿಗಳೂ ಪ್ರವಾಹರೂಪವಾಗಿ ಬದಲಾಯಿಸುತ್ತಲೇ ಇರುವುವು. ಹೀಗೆಯೇ ಅದರ ಬಾಹ್ಯ ಪದಾರ್ಥಗಳೂ ಪರಿಣಾಮಗಳನ್ನು ಹೊಂದುತ್ತಲೇ ಇರುವುವು. ಆದರೆ ಸಚ್ಚಿದಾನಂದ ಸಾಕ್ಷಿಯು ಮಾತ್ರ ಯಾವ ಬದಲಾವಣೆಯನ್ನೂ ಪಡೆಯದೆ, ಯಾವ ಪರಿಣಾಮಗಳನ್ನೂ ಹೊಂದದೆ ಒಂದೇ ಸ್ವಭಾವದಿಂದ ಕೂಡಿರುವನು. ಆದುದರಿಂದಲೇ 'ಸಾಕ್ಷಿ' ಅಥವಾ ದೇವರು ಮಾತ್ರ ನಿಜವಾದ ಸತ್ಯಸ್ವರೂಪನು ಮತ್ತು ಜಗತ್ತಿನ ಅಂತರ ಬಾಹ್ಯ ಪದಾರ್ಥಗಳು ದೇವರ ಆಧಾರದ ಮೇಲೆ ನಿಂತಿರುವುದರಿಂದ ಕೀಳು ದರ್ಜೆಯ ಸತ್ಯವೆಂದು ವೇದಾಂತವು ತಿಳಿಯಪಡಿಸುತ್ತದೆ.

(ಮುಂದುವರಿಯುವುದು.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling ıouse of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Jnion. The dynasty, as is well-known, passed through a series of singular vicissitudes hrough the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan nd the assumption of administration of the State by the East India Company from 1831 o 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) onstitutional development. Of this long period the author gives a readable and valuable ccount in course of which he does adequate justice to the memory of two of Mysore's ble, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their haracter and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many ears be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular ,, Rs. 10.

CORONATION PRESS, MYSORE-4.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.,

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 14] Monday 25-1-1971 [PRICE NP 00-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

ನಾ ಸ್ತಿ ಕ ರ ವಾ ದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

(4) ಆಪ್ತನು ಇತರ ಮನುಷ್ಯರ ಹಾಗೆ ಜ್ಞಾನ್ರಿಯ, ಬುದ್ಧಿ, ಮನಸ್ಸು ಇತ್ಯಾದಿಗಳಲ್ಲಿ ಆರೋಗ್ಯವನ್ನೂ, ಪಟುತ್ವವನ್ನೂ ಪಡೆದಿರಬೇಕು. ಅವನ ಮೆದುಳಿನಲ್ಲಿ ರೋಗ ಇರಬಾರದು: ಅಂದರೆ ಅವನು ಹುಚ್ಚನಾಗಿರಕೂಡದು. (5) ಇತರ ಮನುಷ್ಯರಿಗೆ ಇಲ್ಲದ ಅಂತರ ಮತ್ತು ಬಾಹ್ಯ ಅನುಭವಗಳನ್ನು ಆಪ್ತನು ಪಡೆದಿರಬೇಕು. ಆದರೆ ಈ ಅನುಭವಗಳು ಎಲ್ಲರಿಂದಲೂ ಅನುಭವಿಸಬಹುದಾದ ಪ್ರತ್ಯಕ್ಷ ಅನುಮಾನದ ಅನುಭವಗಳಿಗೆ ಒಳಪಟ್ಟಿರಕೂಡದು. (6) ಆಪ್ತನು ಇತರರ ಶ್ರೇಯಸ್ಸಿಗಾಗಿ ಅಂದರೆ ಅವರ ಹಿತಕ್ಕಾಗಿ ಉಪಕಾರ ಬುದ್ಧಿಯಿಂದ ತಾನು ಪಡೆದಿರುವ ಅನುಭವಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಸಂದೇಶಗಳನ್ನು ಉಪದೇಶ ಮಾಡಬೇಕು. (7) ಆಪ್ತನು ತಾನು ಪಡೆದಿರುವ ವಿಶೇಷವಾದ ಅಂತರ ಪ್ರತ್ಯಕ್ಷದ ಅನುಭವಗಳನ್ನು ನೇರಾಗಿ ಮಾನವರಿಗೆ ತಿಳಿಯಪಡಿಸಲು ಅಸಾಧ್ಯವಾದುದರಿಂದ ಅವುಗಳ ವಿಚಾರಗಳನ್ನು ಅವನು ತಿಳಿದಿರುವ ಉಪಮಾನಗಳ ಮೂಲಕವೇ ಅವರಿಗೆ ಅನುಭವ ಮುಟ್ಟಿಗೆ ತಿಳಿಯಪಡಿಸುತ್ತಾನೆ. (8) ಆಪ್ತನು ಯಾವ ಸಾಧನಗಳಿಂದ ತಾನು ಈ ವಿಶೇಷ ಅನುಭವಗಳನ್ನು ಪಡೆದನೆಂಬುದನ್ನು ಸಂದೇಹವಿಲ್ಲದ ರೀತಿಯಲ್ಲಿ ಇತರರಿಗೆ ತಿಳಿಯಪಡಿಸಬೇಕು. (9) ಅವನು ಉಪದೇಶಮಾಡುವ ಸಾಧನಗಳೆಲ್ಲವೂ ಈ ವಿಚಾರದಲ್ಲಿ ಶ್ರದ್ಧೆಯನ್ನು ಪಡೆದಿರುವ ಮಾನವರೆಲ್ಲರೂ ಅನುಷ್ಠಿಸಶಕ್ಯವುಗಳಾಗಿರಬೇಕು. (10) ತಾನು ಇತರರಿಗೆ ಬೋಧಿಸುವ ಸಂದೇಶಗಳನ್ನು ಆಪ್ತನು ತನ್ನ ನಿತ್ಯ ಜೀವನದಲ್ಲಿ ತಾನು ಆಚರಿಸಿ ಎಲ್ಲ ಜನರಿಗೂ ಉತ್ತಮ ಮಾರ್ಗವನ್ನು ಮಾದರಿಯಾಗಿ ತೋರಿಸಬೇಕು.

ಮೇಲೆ ವಿವರಿಸಿರುವ ಉತ್ತಮವಾದ ಗುಣಗಳನ್ನು ಪಡೆದಿರುವ ಮಹಾತ್ಮನ ಅನುಭವಗಳನ್ನು ಭ್ರಾಂತಿಯಿಂದ ಕೂಡಿದ್ದವುಗಳು, ಹುಚ್ಚನ ಮಾತುಗಳು, ಭಂಗೀ ಕುಡಿಯುವವನ ಮಾನಸಿಕ ಪ್ರತಿಬಿಂಬಗಳು ಎಂದು ಹೇಳುವುದು ಆ ಮಹಾತ್ಮನ ಗೌರವವನ್ನು ಕೆಡಿಸಿ ಅವನ ಸೇವೆಗಳಿಂದ ಮಾನವರಿಗೆ ಉಂಟಾಗುವ ಶ್ರೇಯಸ್ಸುಗಳಿಗೆ ಅಡ್ಡಿಯಾಗುತ್ತದೆಯಲ್ಲವೆ? ಮೇಧಾವಿಯಾದ ವಿಜ್ಞಾನಶಾಸ್ತ್ರಜ್ಞನು ಮೈಕ್ರಾಸ್ಕೋಪು, ಎಕ್ಸರೇ ಮುಂತಾದ ಯಂತ್ರಗಳ ಸಹಾಯದಿಂದ ಬಾಹ್ಯಜಗತ್ತಿನ ರಹಸ್ಯವಾದ ವಿಷಯಗಳನ್ನು ತಿಳಿದು, ಅವುಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಕಟ್ಟಳೆಗಳನ್ನು ಪರೋಪಕಾರ ಬುದ್ಧಿಯಿಂದ ಮಾನವನ ಕ್ಷೇಮಕ್ಕಾಗಿ ಉಪದೇಶಮಾಡಿದರೆ ಅಂಥಾ ವೈಜ್ಞಾನಿಕನನ್ನು ಭ್ರಾಂತಿಯಿಂದ ಕೂಡಿದವನು, ಹುಚ್ಚನು ಎಂದು ಯಾವನಾದರೂ ಹೇಳುತ್ತಾನೆಯೆ? ಎಂದಿಗೂ ಇಲ್ಲ, ಅವನನ್ನು ಪ್ರತಿಭಾಶಾಲಿಯೆಂದೂ, ಪರೋಪಕಾರಿಯೆಂದೂ ಮಾನವರಲ್ಲಿ ಉತ್ತಮ ದರ್ಜೆಯ ವಿದ್ವಾಂಸನೆಂದೂ ಕೊಂಡಾಡುತ್ತಾರೆ. ಹೀಗಿರುವಲ್ಲಿ ಮೇಲೆ ವಿವರಿಸಿರುವ ಆಪ್ತನ ಲಕ್ಷಣಗಳನ್ನು ಪಡೆದಿರುವ ಮಹಾತ್ಮನಲ್ಲಿ ನಾವು ನಂಬಿಕೆಯನ್ನಿಟ್ಟು ಪೂಜ್ಯಭಾವನೆಯನ್ನು ಪಡೆದಿರಬೇಕೇ ವಿನಹ, ಅವನನ್ನು ಭ್ರಾಂತಿಯಿಂದ ಕೂಡಿದವನು ಅಥವಾ ಹುಚ್ಚನು ಎಂದು ಹೇಳಬಾರದು. ಎಲ್ಲರ ಪ್ರತ್ಯಕ್ಷಕ್ಕೂ ಒಳಪಟ್ಟಿರುವ ಪ್ರಪಂಚವು ಹೇಗೆ ಅವನವನ ಮನಸ್ಸಿನ ಶಕ್ತಿಗೆ ಅನುಗುಣವಾಗಿ ವ್ಯತ್ಯಾಸವಾಗಿ ಕಂಡುಬರುತ್ತದೆಯೋ ಹಾಗೆಯೇ ಅವ್ಯಕ್ತಪ್ರಪಂಚದ ಅಂದರೆ ದೇವರ ಸ್ವರೂಪವೂ ಕೂಡ ಮಹಾತ್ಮರ ಅಂದರೆ ಜ್ಞಾನಿಗಳ ಮತ್ತು ಭಕ್ತರ ಅಂತಃಕರಣದ ಯೋಗಶಕ್ತಿಗಳ ಅಂತಸ್ತುಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ಸಾಕ್ಷಾತ್ಕರಿಸಲ್ಪಟ್ಟು ವಿವರಿಸಲ್ಪಟ್ಟಿವೆ. ಈ ವಿಧವಿಧ ಅಂತಸ್ತುಗಳ ಅನುಭವಗಳನ್ನು ವಿರುದ್ಧವಾದವುಗಳೆಂದು ತಿಳಿಯಬಾರದು. ಮಹಾತ್ಮರ ಅಂದರೆ ಋಷಿಗಳ ಅನುಭವಗಳನ್ನೆಲ್ಲಾ ಒಳಗೊಂಡ ಉಪನಿಷತ್ ವಾಕ್ಯಗಳ ವಿರೋಧವನ್ನು ಪರಿಹರಿಸಿ ವ್ಯಾಸಮಹರ್ಷಿಗಳು ಉತ್ತಮ ರೀತಿಯಲ್ಲಿ ಬ್ರಹ್ಮಸೂತ್ರಗಳನ್ನು ರಚಿಸಿ ಸಮನ್ವಯ ಮಾಡಿರುವರು. ಶ್ರೀ ಕೃಷ್ಣಪರಮಾತ್ಮನೂ ಕೂಡ ಇದೇ ಮಹತ್ಕಾರ್ಯವನ್ನು ಶ್ರೀ ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಕೈಗೊಂಡಿರುವನು. ನಮ್ಮ ಪೂರ್ವಾಚಾರ್ಯರೆಲ್ಲರೂ ಕೂಡ ಉಪನಿಷತ್ತಿನ ಮಂತ್ರಗಳಿಗೂ ಭಗವದ್ಗೀತಾ ಶ್ಲೋಕಗಳಿಗೂ ಮತ್ತು ಬ್ರಹ್ಮಸೂತ್ರದ ವಾಕ್ಯಗಳಿಗೂ ಅರ್ಥ ಹೇಳಿ ಅವುಗಳ ಅಭಿಪ್ರಾಯಗಳಲ್ಲಿ ಸಾಮಾನ್ಯ ಜನರಿಗೆ ಮೇಲೆ ತೋರಿ ಬರುವ ವಿರೋಧಗಳನ್ನು ಪರಿಹರಿಸಿ ದೇವರಿಗೆ ಸಂಬಂಧಪಟ್ಟ ವಿಷಯಗಳನ್ನು ಪುಷ್ಟೀಕರಿಸಿರುವರು.

ಸಾವು, ನೋವು, ಹಿಂಸೆ. ಈ ಜಗತ್ತಿನಲ್ಲಿ ಬಹುವಾಗಿ ಇರುವುದರಿಂದ ದಯಾವಂತನಾದ ದೇವರು ಇದ್ದಾನೆಯೇ ಎಂಬುದಾಗಿ ಬಹುಮಂದಿ ಜನರು ಸಂಶಯಪಡುವುದಕ್ಕೆ ಅವಕಾಶವಾಗುತ್ತದೆ. ಈ ಸಂದೇಹವು ದೈವಭಕ್ತನಿಗೂ ಕೂಡ ಒಂದು ವೇಳೆ ಇಲ್ಲದಿದ್ದರೆ ಇನ್ನೊಂದು ವೇಳೆ ಉಂಟಾಗುತ್ತಲೇ ಇದೆ. ದೇವರು ದಯಾವಂತನಾಗಿದ್ದಾಗ್ಯೂ ಏತಕ್ಕಾಗಿ ಈ ಲೋಕದಲ್ಲಿ ಸಾವು, ನೋವು, ಸಂಕಟಗಳಿರುವುವು? ಈ ಸಂದೇಹವನ್ನು ಪರಿಹಾರ ಮಾಡಲು ಹಿಂದೂ ಮತ, ಬೌದ್ಧಮತ, ಜೈನಮತ, ಕ್ರೈಸ್ತಮತ: ಇಸ್ಲಾಂಮತ, ಪಾರ್ಸೀಮತಗಳು ಪ್ರಯತ್ನಿಸಿರುವುವು: ಭಾರತೀಯ ದಾರ್ಶನಿಕರೂ ಮತ್ತು ಪಶ್ಚಿಮ ದೇಶಗಳ ತತ್ವಶಾಸ್ತ್ರಜ್ಞರೂ ಕೂಡ ಶ್ರಮಪಟ್ಟಿರುವರು. ಈ ಅಭಿಪ್ರಾಯಗಳೆಲ್ಲವನ್ನೂ ತಿಳಿಯಬೇಕಾದರೆ ವಿದ್ಯಾರ್ಥಿಯು ದೊಡ್ಡ ವಿದ್ವಾಂಸನಾದಮೇಲೆ ಈ ವಿಚಾರದಲ್ಲಿ ನಾಸ್ತಿಕನ ಸಂಶಯಗಳನ್ನೂ ಮತ್ತು ಅವುಗಳಿಗೆ ವೇದಾಂತಿಯ ಉತ್ತರವನ್ನೂ ಸಂಗ್ರಹವಾಗಿ ತಿಳಿಯಬೇಕು.

(ಮುಂದುವರಿಯುವುದು.)

ಯಜುರುಪಾಕರ್ಮ	**೦–೨೫.**
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	**೦–೫೦.**
ಭಗವದಾರಾಧನ	**೦–೪೦.**
ವಿತಿಷ್ಠಾದ್ವೈತಸಾರ, "ಶ್ರೀಮದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
Life of Saint Anantarya, in English and Hindi.	1-00.

THE BHAGAVAD-GEETHAA

The man who realises my presence in all beings and believes in oneness, ever though he is living normally, he is a yogi and is absorbed in Me.

The man to whom what happens to others, be it joy or sorrow, is as if it happened to himself, he is a superior yogi.

Arjuna:

Krishna, the yoga of universal equality that you have indicated, I feel, cannot be lasting owing to the fickle nature of the mind.

The mind is always flitting. Its repression and control, I think, is impracticable like controlling the wind.

Krishna:

No doubt, valiant Arjuna, mind is uncontrollable and vacillating. But by practice and by renunciation it could be bridled.

To one whose mind does not restrain his senses, yoga is impossible. But to one who has disciplined his mind, it is attainable by cleverness and effort.

Arjuna;

Let us take the case of a man who is not a yati or ascetic, but is eager and devoted while his mind is wandering from yoga. What would be his fate, Krishna?

Does he perish like a disrupted cloud, without stability in this world, and with no hopes at all in the next?

Please dispel this doubt of mine, Krishna, I know no other who is competent to do so.

Krishna:

Paarthha, no destruction will come to him either in this world or the next. One who strives for human welfare, can never come to a bad end.

He will attain the realms of the benevolent and dwell there long and happily. Then he will take birth again in a religious and well-to-do family.

Or he will take birth in a hereditarily yogic and intellectual family. This is no so easy.

There he recalls his efforts in the previous birth. And on that foundation he makes earnest efforts to reach the final goal.

The previous practice influences him, though involuntarily. Even an aspirant for yoga is superior to the adherent to ritualistic texts.

The diligent practitioner of yoga becomes cleansed of his impurities, and by his cumulative pursuit through many lives, will attain salvation.

The yogi, Arjuna, is superior to ascetics. He is superior to men of great learning and wisdom. And he is superior to men dedicated to action. Therefore you too be a yogi, Arjuna. And, of all yogis the one whose heart is in Me, and who dedicates himself to Me with unalloyed devotion, I deem him the best.

End of Chapter VI.

INDIAN MAGIC

The recent death, while on a tour in Japan, of Prof. P. C. Sorcar known as the King of Indian magicians, brings an end to a fabulous career of magic. Prof. Sorcar, whose ancestors have been magicians for seven generations had thrilled audiences all over the world.

It was he who had won the acclaim of spectators with the act of sawing through the body of a girl without a box covering it. He had cycled blind-folded in New York's busy Time Square, as well as Calcutta's Chowringee. To quote one writer, "At Perth, Australia, he grossed more than the Folies Bergere show held earlier in the same theatre. In Paris he was told that his performances would last but three days because " without nude girls no stage show succeeds here". Yet Sorcar, whose female artists are draped from head to foot, astounded his critics by enjoying an eight-week run in one and the same theatre.

" Magic is a visual art which can be enjoyed anywhere on earth ", said Sorcar. He said that the most enthusistic reception he ever got was in the Soviet Union where spectators, " paying about Rs. 9 each, forced the authorities to extend his shows for several days both in Moscow and Leningrad."

More than anything else, Sorcar revived the prestige of Indian magic. Sorcar was aware of the low social status given to magicians in India and stated ; " Magic in India is much misunderstood. A magician is looked upon as a pick-pocket ". Sorcar had first hand experience of magic in many lands and said " that hypnotism and mesmerism were branches of Indian culture and that Indian magic was still at the top of the world."

Emperor Jahangir, in his autobiography mentions many extra-ordinary performances of Indian jugglers from Bengal who had boasted that they were capable of producing effects so strange that they surpassed the scope of human understanding. One of the tricks was to throw one end of a fifty-cubit-long chain towards the sky " where it remained as if fastened to something in the air.

For long Indian rope trick seems to have vanished. In the early decade of the 20th century, many European and American circus firms offered huge amounts to any magician who would reproduce the Indian rope trick. In 1934 Lt. Colonel R. H. Elliot, Chairman of the Occult Committee of the Magic Circle in U.K., dealt in detail with this trick and stated that the trick has never been done and never will be done. According to Colonel Elliott, the rope trick, or a belief in the trick, implies the temporary suspension of the law which not merely determines the fall of an apple and the swing of the earth's vast oceans, but reaching far out into space enabling us to weigh stars,

whose colossal distance can only be calculated in unimaginable light years."

The Colonel's statements evoked great controversy in the magic circles of the world. Editorials in leading papers queried whether anybody had seen the rope trick being actually performed.

One writer stated in The Times of India, April 11, 1934, "Sir,—I have read with care your leader on the Indian rope trick. You say that it is a legend, and that it may wilt under the fell blow which has just been delivered to it by Lieut. Colonel R. H. Elliott, Chairman of the Occult Committee of the Magic Circle who had contributed a weighty article on the subject to The Spectator.

"In your leader you put the very fair question: Has any one alive today ever seen the trick actually performed? My reply is (I) I am very much alive today; (2) I have seen the trick actually performed. (3) I have seen it not once, but in three different places. (4) I have also the written statement with me of four persons who have seen it actually performed, together with the collaboration of others who also saw it.

"What I failed to do was to write to the papers about it, and therefore, according to Lieut Colonel Elliott, that constitutes a proof that the trick has never been done and never will!"

Finally it was left to Professor Sorcar to analyse and state how this grand trick was performed, in his book the "History of Magic." Initially many magicians were upset at his disclosure of how the tricks were done. But Sorcar explained in simple words how this rope trick was performed in the past and how it can be done now on the stage.

Indians are forever obliged to Paof. Sorcar for having revived world belief in Indian magic—the art of illusion.

ROBBING THE POOR

Sir,

The Union Communication Minister, Mr. Satyanarayan Sinha states that the cost of a postcard comes to 16·4 paisa. A Committee has recommended 40% subsidisation, so that he wants to charge 60% of the cost which he works out at 12 paise! A 3rd standard school boy perhaps will calculate better.

The cost of printing the card in the Government Printing office has been quoted as nearly 5 paise, whereas the current price should be one paise. The Government bill is five times the proper price. Why should poorest of the poor pay for this inefficiency? The cost of an inland letter is bound to be much less than a postcard because it is much lighter. So why not reduce the charge for inland letter to 10 paise and abolish the postcard altogether? Accounting will also be simplified. In the end, the losses on postal rates can perhaps be wiped out altogether, at least for the time being, until the next round of staff increases and salary increases comes about!

There is a nice little sleight of hand here. There is a loss on postcards, hence the postcard rate must be increased, is the first statement. The second statement is that there must be a definite ratio between the rates for postcards, inland letters and covers, so let us raise these rates too, although there is no question of losses on these items! In other words, raise the rates by hook or by crook. The only aim is seen to be increase in rates, and the story of losses on postcards is just the first blow in the battle!

Madras. T. Rajan.

* * *

If the Minister gives false reasons should his name be "Satya" or "Mithhya"?

Every Minister seems to be a dunderhead who is cuckolded by his officials! Ed.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.S.S. M.R.S.L.;

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P..

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

ORIENTAL BOOK CENTRE, Ahmedabad I:
Please supply the following books:
Shringara Prakasha Vol. I one.
,, II one.
,, III Three.

SARASWATI PUSTAK BHANDAR, Ahamedabad I:
Please supply the following books by V.P.P.:
2 copies Sanskrit Civilization by G. R. Josyer.
2 ,, "Sanskrit Wisdom" G. R. Josyer.

ISMAIL YUSUF COLLEGE, Bombay 60:
Please send at your earliest convenience the 3 volumes of Bhoja's Shringara Prakasha.

ELPHINSTONE COLEEGE, Bombay 32:
Kindly arrange to supply Bhojaraja's Shringara Prakasha Vol. II.:

G. Ramachandrachar, Raja Veda Pathasala, Kumbhakonam:
Please send 1 copy of Rigveda Samhita Pada Patha by V.P.P.

Veda Pathasala, Sri Pejawar Matha, Udupi:
Please send by V.P.P. Aswalayana Purva Pragoga, and Shraadha Prayoga.

SriSangan Basavaiya Swamulu, Chief Archak, Temple, Srishailam:
Please send Mahanyasadi 6 copies by V.P.P,

R. Krishna Sastry, Veda Parayanamdar, Temple, Tirupati Hills:
Please send 1 copy of Yajusha Purva Prayoga by V.P.P.

Executive Officer, Devasthanam, Simhachalam:
Please send by V.P.P.
Paadma Samhita, Sandhan Seva, Utsava Sangraham,
Mahanyasadadi Mahotsava Pragoga, Udakasaantyadi.

Vavilala Krishnamurthy, Devaghat, Gaya, Behar:
Please send Yajurveda Samhita vol. I, by V.P.

S. M. Maurie, Rubber Technologist, Raipur, M.P.:
Please send 1 copy of Mahanyasadi without fail.

P. S. Anantanarayana Ghanapaathi, 2 Nadu Street Mylapur, Madras:
Please send 1 copy of Yajurveda Paraayatam, by V.P.P.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

gistered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

prietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

OL XXXI No. 12-13] Monday 11-1-71 & 18-1-1971 [PRICE NP 00-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

ನಾ ಸ್ತಿ ಕ ರ ವಾ ದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ದೇವರು ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪನಾಗಿ ಜಗತ್ತಿನಲ್ಲಿರುವ ಎಲ್ಲ ಅಂತರ ಬಾಹ್ಯಪದಾರ್ಥಗಳಿಗೆ ಆಧಾರನಾಗಿ ಅಂತರ್ಯಾಮಿಯಾಗಿರುವುದರಿಂದ ಕಾಲ, ದೇಶ, ಅವಸ್ಥೆಗಳಿಗೆ ಒಳಪಡದೆ ಅನಂತನಾಗಿ ಸ್ವತಂತ್ರನಾಗಿ, ಅದ್ವಿತೀಯನಾಗಿ, ಅವ್ಯಯನಾಗಿ,' ಎಲ್ಲೆಲ್ಲಿಯೂ ಸರ್ವವ್ಯಾಪಿಯಾಗಿ, ಯಾವಾಗಲೂ ನಿತ್ಯನಾಗಿರುತ್ತಾನೆಂಬುದನ್ನು ವಿದ್ಯಾರ್ಥಿಯು ತಿಳಿದು ಮನನಮಾಡಿ ನಂಬಬೇಕು. ಇಂಥಾ ಸಾಕ್ಷಿ ಸ್ವರೂಪನಾದ ದೇವರು ಯಾವದೊಂದು ಅಂತರ ಪದಾರ್ಥ ಮತ್ತು ಬಾಹ್ಯ ಪದಾರ್ಥವಲ್ಲದಿದ್ದಾಗ್ಯೂ ಅವನಿಗೆ ಇಲ್ಲದಿರುವಿಕೆ ಎಂಬುದು ಇಲ್ಲ. ಅಂದರೆ ಯಾವಾಗಲೂ ಎಲ್ಲೆಲ್ಲಿಯೂ ಇದ್ದೇ ಇರುವನು. ಅವನ ಸತ್ಯವಾದ ಅನಂತ ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪದಲ್ಲಿ ದೇವನಿಗೆ ಶರೀರವಿಲ್ಲ, ಇಂದ್ರಿಯಗಳಿಲ್ಲ, ಮೆದುಳೂ ಇಲ್ಲ, ಮನಸ್ಸೂ ಇಲ್ಲ, ಚಿತ್ತವೂ ಇಲ್ಲ, ಬುದ್ಧಿಯೂ ಇಲ್ಲ. ಮತ್ತು ಅಹಂಕಾರವೂ ಇಲ್ಲ, ಮನುಷ್ಯರಾದ ನಮಗೆ ಅಂತಃಕರಣ ಮತ್ತು ಸ್ಥೂಲಶರೀರ ವಿಲ್ಲದೆ ಬುದ್ಧಿ ಶೀಲತೆಯುಂಟಾಗುವುದಿಲ್ಲ'. ಆದರೆ ಈ ಭೌತಿಕ ಅನಾತ್ಮ ಜಗತ್ತಿನ ಕಟ್ಟಳೆಗಳು ಜ್ಞಾನ ಸ್ವರೂಪನಾದ ಪರಮಾತ್ಮನಾದ ದೇವರಿಗೆ ಅನ್ವಯಿಸುವುದಿಲ್ಲವೆಂದು ವೇದಾಂತವು ತಿಳಿಯಪಡಿಸುತ್ತದೆ. ಪ್ರತಿಯೊಬ್ಬ ಮಾನವನೂ ಕೂಡ ಅಂತಃಕರಣದ ಮತ್ತು ಸ್ಥೂಲಶರೀರದ ಸಹಾಯವಿಲ್ಲದೆಯೇ ನಿದ್ರೆಯೆಂಬ ಅಭಾವಜ್ಞಾನವನ್ನು ಪಡೆಯುವುದಿಲ್ಲವೇ? ಈ ಅಭಾವಜ್ಞಾನಕ್ಕೆ ಎಚ್ಚರದಲ್ಲಿ ಪ್ರತ್ಯಕ್ಷಿಸುವ ಜ್ಞಾನದ ಕಟ್ಟಳೆಗಳು ಅನ್ವಯಿಸುವುದಿಲ್ಲವಷ್ಟೆ. ಇಷ್ಟೇ ಅಲ್ಲ; ಭಾರತೀಯ ಋಷಿಗಳೂ ಕೂಡ ಅಂತಃಕರಣದ ಮತ್ತು ಸ್ಥೂಲಶರೀರದ ಸಹಾಯವಿಲ್ಲದೆಯೇ ಸತ್ಯದ ಸ್ವರೂಪವನ್ನೂ, ಸತ್ಯಕ್ಕೂ ನಿಜವಾದ ಜಗತ್ತಿಗೂ ಇರುವ ಸಂಬಂಧಗಳನ್ನೂ ಸಾಕ್ಷಾತ್ಕರಿಸಿದರೆಂದು ಹೇಳಲ್ಪಟ್ಟಿವೆಯಲ್ಲವೇ? ಈ ಯೋಗಿಯ ಸಮಾಧಿ ಜ್ಞಾನಕ್ಕೂ ಕೂಡ ಎಚ್ಚರದಲ್ಲಿ ಪ್ರತ್ಯಕ್ಷಿಸುವ ಜ್ಞಾನದ ಕಟ್ಟಳೆಗಳು ಅನ್ವಯಿಸುವುದಿಲ್ಲ. ಹೀಗಿರುವಾಗ ದೇವರೂ ಕೂಡ ಶರೀರ ಮತ್ತು ಅಂತಃಕರಣಗಳ ಸಹಾಯವಿಲ್ಲದೆಯೇ ಎಲ್ಲವನ್ನೂ ಸಾಕ್ಷಾತ್ತಾಗಿ ಅರಿಯುತ್ತಾನೆ ಎಂಬುದರಲ್ಲಿ ಏನೂ ಆಶ್ಚರ್ಯವಿಲ್ಲ.

ನಾಸ್ತಿಕ: ಕೋಟ್ಯಾಂತರ ಜನರು ದೇವರನ್ನು ನೋಡಿಲ್ಲದಿದ್ದಾಗ್ಯೂ ತಮ್ಮ ಸ್ವಂತಬುದ್ಧಿ ಕಲ್ಪನೆಯಿಂದ ದೇವರಿದ್ದಾನೆಂದು ಯಾವ ಆಧಾರವೂ ಇಲ್ಲದೆ ಹೇಳುವ ಮಾತಿಗೆ ಬೆಲೆ ಕೊಡಬೇಕಾಗಿಲ್ಲ. ಆದರೆ ಕೆಲವು ಮಹಾತ್ಮರು ದೇವರನ್ನು ತಮ್ಮ ದಿವ್ಯ ಜ್ಞಾನದಿಂದ ಸಾಕ್ಷಾತ್ಕರಿಸಿರುವರು; ಆದುದರಿಂದ ದೇವರು ಇದ್ದಾನೆಂದು ನಂಬಬೇಕು ಎಂದು ನೀವು ಆಡಿಗಡಿಗೆ ಹೇಳುತ್ತೀರಲ್ಲವೆ? ಆದರೆ ಈ ವಿಚಾರದಲ್ಲಿ ನನಗೆ ಕೆಳಗೆ ವಿವರಿಸಿರುವಸಂಶಯಗಳು ಹುಟ್ಟುತ್ತಲೇ ಇರುವುವು. ದೇವರನ್ನು ಮಹಾತ್ಮರುಗಳು ಸಾಕ್ಷಾತ್ಕರಿಸಿದ್ದರೆ ಏಕೆ ಅವನನ್ನು 'ವರ್ಣನಾತೀತ' ಎಂದು ಹೇಳುತ್ತಾರೆ? ಏಕೆ ಅವನನ್ನು 'ಸಾಕಾರ' ನೆನ್ನುತ್ತಾರೆ? ಮತ್ತು ಇನ್ನೊಬ್ಬ ಮಹಾತ್ಮನು 'ನಿರಾಕಾರ' ನೆನ್ನುತ್ತಾನೆ? ಏಕೆ ಮಹಾತ್ಮನು ವಿಾನು, ಅ ಹೆಂದಿ, ರಾಮ, ಕೃಷ್ಣ, ಇವೇ ಮುಂತಾದ ಒಂದಕ್ಕೊಂದು ವಿರ ರೂಪದಲ್ಲಿ ದೇವರನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸುತ್ತಾನೆ? ಈ ಋಷಿಗಳ ರಣೆಗಳೂ, ಅನುಭವಗಳೂ ಏಕೆ ಭ್ರಾಂತಿ ಇರಬಾರದು? ಉಸವಾಸಾದಿ ವ್ರತಗಳಿಂದ ವೆ.ಮುನಲ್ಲಿ ಬದಲಾವಣೆಗಳಾಗಿ ಅ ಮನಸ್ಸು ಹವಗೆಟ್ಟು ಅವರು ಸಾಕ್ಷಾತ್ಕರಿಸಿದುದು ಕನಸಿನಂತ ಅವರ ಮನಸ್ಸಿನಲ್ಲಿ ಅಥವಾ ಬುದ್ಧಿಯಲ್ಲಿ ಪ್ರತಿಬಿಂಬಗಳಾ ಕೂಡದು? ಪುರಾತನ ಋಷಿಗಳು ಸೋಮಪಾನ ಮಾಡುತ್ತಿದ್ದ ಈಗಿನ ಋಷಿವೇಷದಲ್ಲಿರುವ ಕೆಲವರು ಭಂಗಿಯನ್ನು ಕುಡಿ ವುದನ್ನು ಕಂಡು ಇದ್ದೇವೆ. ಹೀಗಿರುವಾಗ ಈ ಋಷಿಗಳಿಗೆ ದೇವ ಸಾಕ್ಷಾತ್ಕಾರವೆಂಬ ಹಗಲುಗನಸು ಅಥವಾ ಭ್ರಾಂತಿಯು ಆ ಗುವುದರಲ್ಲಿ ಆಶ್ಚರ್ಯವೇನು? ಈ ಭ್ರಾಂತಿಯನ್ನು ಅವರು ತ ರಿಗೆ ವರ್ಣಿಸಲಾರರಲ್ಲವೇ? ವೇದಗಳು ದೇವರನ್ನು ಸಾಕ್ಷಾತ್ಕರಿ ಮಹಾತ್ಮರುಗಳ ವರ್ಣನೆಯಾದರೆ ಏಕೆ ಅವುಗಳಲ್ಲಿ ವಿರುದ್ಧ ಪ್ರಾಯೋಗಗಳನ್ನು ಒಳಗೊಂಡಿರುವ ವಾಕ್ಯಗಳಿವೆ?

ವೇದಾಂತಿ: ಲಕ್ಷಾಂತರ ಮನುಷ್ಯರಲ್ಲಿ ಯಾವನೋ ಒಬ್ಬ ಮಾತ್ರ ನಮಗೆ ಮಹಾತ್ಮನಾಗಿ ಸಿಕ್ಕುತ್ತಾನೆ. ದೇವರ ವಿಚ ದಲ್ಲಿ ಅವನ ದೃಷ್ಟಿಯೇ ಬೇರೆ; ಸಾವಿರಾರು ಮಂದಿ ಮನುಷ ದೃಷ್ಟಿಯೇ ಬೇರೆ ಎಂಬುದನ್ನು ವಿದ್ಯಾರ್ಥಿಯು ಮೊದಲು ತಿಳಿ ಬೇಕು. ಈ ವಿಚಾರವನ್ನು ಭಗವದ್ಗೀತೆಯು ಕೆಳಗಿನ ಶ್ಲೋಕ ವಿವರಿಸುತ್ತದೆ.

"ಮನುಷ್ಯಾಣಾಂ ಸಹಸ್ರೇಷು ಕಶ್ಚಿದ್ಯತತಿ ಸಿದ್ಧಯೆ।
ಯತತಾಮಪಿ ಸಿದ್ಧಾನಾಂ ಕಶ್ಚಿನ್ಮಾಂ ವೇತ್ತಿತತ್ವತಃ ॥"

ಹಾಗಾದರೆ ಇಂಥಾ ಮಹಾತ್ಮನು ಯಾರು? ವೇದಾಂತ ಪ್ರಕಾರ ಇವನ ಲಕ್ಷಣಗಳಾವುವು? ಎಂಬದನ್ನು ವಿದ್ಯಾರ್ಥಿಯು ತಿಳಿದರೆ ಮೇಲಿನ ಸಂಶಯಗಳು ತಾವಾಗಿಯೇ ಪರಿಹಾರವಾಗುವು ಮಹಾತ್ಮನು 'ಆಪ್ತ' ನಾಗಿರಬೇಕು; 'ಆಪ್ತ' ನಲ್ಲದವನ ವೇದಾಂತಿಗಳು ಮಹಾತ್ಮನೆಂದು ಅಂಗೀಕರಿಸುವುದಿಲ್ಲ. 'ಆಪ್ತನ ಯಾರು ಎಂಬುದನ್ನು ವಿಶದವಾಗಿ ತಿಳಿಯಪಡಿಸಲು ಒಂದು ಲೇಖ ವನ್ನೇ ಬರೆಯಬೇಕಾಗುತ್ತದೆ. ಆದಾಗ್ಯೂ, ಇಲ್ಲಿ ಸಂಗ್ರಹವ ಈ ವಿಚಾರವನ್ನು ತಿಳಿಯಪಡಿಸುತ್ತೇವೆ.

1. ಆಪ್ತನು ಶಾಸ್ತ್ರಾಮಾಣಿಕನಾಗಿರಬೇಕು. 2. ಆಪ್ತನು ಭ ದಯೆಯಿಂದ ಕೂಡಿರುವವನಾಗಿರಬೇಕು. 3. ಆಪ್ತನು ನೈರಾ ದಿಂದ ಕೂಡಿ ಸದಾ ಆಚಾರಶೀಲನಾಗಿರಬೇಕು.

(ಮುಂದುವರಿಯುವುದು.)

Bound Volumes of the *Rationalist* of th last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist" Mysore

GROWING OLD

The fear of growing old can strike you at atmost any age. As a consulting psychologist specializing in the problems of the aged, I find that a good percentage of my clients are still in their thirties—men and women who are alredy worried by the spectre of approaching age and want to learn how to head it off. What I tell them can be read with profit by anyone from 17 to 70 who is interested.

But before I give you my formula, perhaps we'd best define our terms. Age can't be measured by the number of your birthdays. In the first place, biological time isn't at all the same thing as clock time. As the years pile up, biological time slows down; the older you are, the more slowly you age, physically, you don't change as much from 30 to 40 as you did from 25 to 30; from 55 to 75 as from 40 to 55.

Another reason why the calendar furnishes a false clue to age is that different parts of you grow old at different rates. Your eyes begin to age at ten; your hearing around 20. By 30 your muscular strength, reaction time and re-productive powers have all passed their peak.

On the other hand, your mind is still young and growing at 50; your brain doesn't reach its zenith until ten years after that. And from 60 on, mental efficiency declines very slowly to the age of 80.

At 80 you can be just as productive mentally as you were at 30—and you should know a lot more. Older people frequently suffer some loss of memory, but creative imagination is ageless. What's more, with age we develop insight and perspective. Our judgement and reasoning powers improve; so, thanks to a wealth of experience, does our strategy in tackling tough problems. In short, we acquire wisdom. That's why the old doctor or lawyer, the experienced craftsman, can usually hold his own against younger and more vigorous rivals.

Don't make the mistake of confusing emotional immaturity with true youthfulness. It takes a mature person to be really young. Men and women who refuse to grow up emotionally are usually the first ones to grow old; and the reason why, in later years, some people lapse into second childhood is that they never really emerged from their first. Masquerading as much younger than you are is a sure sign that you've not grown up emotionally.

My formula for staying young is simple; concentrate on the part of you that's still young and growing—your mind. Keep your mind awake and you'll stay young all over. These are exciting times. Take an interest in the world around you. And make a point of learning at least one new thing every day.

Above all, don't "settle down". Psychologists are accustomed to seeing two contrasting personality types develop in the middle thirties. Some men and women, although keen about their families and jobs, are constantly broadening their other interests. They keep up with the newspapers and magazines; they busy themselves with creative hobbies, preferrably ones that use their hands as well as brains.

Another man begins, at 35, to slump into a dull but comfortable routine. Day after day he does his job, comes home, has dinner, glances at the comic strips or sports page and goes to bed. His wife does the housework, looks after the children, reads an occasional love story and and attends a bridge club.

People of the first type grow younger with passing years. If the men and women of the second group don't change they'll be old at 45.

(Continued on page 5)

THE BHAGAVAD-GEETHAA

CHAPTER VI

The man who performs his work without seeking benefits from it, is a real Sanyaasee, or ascetic and yogi, not the man who has given up sacrifices or abstains from all actions.

What is called Sanyaasa, is also yoga. A man who has not given up earthly contacts by Sanyaasa, cannot become a yogi.

Selfless action is the ladder for the man who wishes to attain yoga. When he has attained the yogic stage, mental tranquillity is a necessity.

When he has given up search after sensual pleasures, and does not do work seeking result, he is a complete Sanyaasee, and has mounted the pedestal of yoga.

One should raise oneself by one's Atma, and must not kill one's Atma. Atma can be one's best friend, and Atma can be one's worst enemy.

To the man whose higher self has subjugated his lower self, his Atma is a friend. But to one who has yielded to his gross self, that self is enemy to his Soul.

In the man of self-control, who is utterly tranquil, his Atma is undisturbed by heat or cold, by joy or sorrow, by honour or dishonour.

The yogi whose soul is tranquil by attainment of both lower and higher knowledge, who has subdued his senses, and to whom all things are equal, be it a lump of earth, a piece of stone, or a lump of gold, he may be said to have attained unity with Godhead.

The superior person makes no difference between friends or enemies, strangers or relatives, good men or bad men, and views them all with equal detachment.

The yogi should practice yoga in privacy, without desires or attachments, alone, and with subdued mind and soul.

In a clean spot, seated on a spread of kusa grass, covered with deer skin with a cloth upon it, not too high nor too low, the yogi should concentrate his mind, curb his thoughts and senses, and commence yoga for cleansing his Atman.

With trunk, neck, and head held straight and motionless, the eyes not roaming in all directions but looking down at the tip of the nose, with tranquil soul, bereft of fear and lewd thoughts, he must direct his mind towards Me, and devote himself to Me.

By constantly applying himself like this with disciplined mind, the yogi will attain infinite Divine peace.

Yoga is not possible for one who over-eats, nor to one who forsakes food, nor to one who sleeps too much, nor one who avoids sleep.

Yoga brings happiness to one who is moderate in his food and pleasures, who is restrained in his actions, who is moderate in his sleep and waking.

When the disciplined mind is centred in the atman, aloof from all sensual desires, it may be deemed to be yogic.

Just as a lamp in a windless room remains unfluttering, so is the mind of the yogi whose intellect and senses are disciplined by yoga, whose heart is tranquil due to the effect of yoga, whose soul seeks its joys in contemplation of itself.

Extreme happiness can only be conceived by the intellect and not the senses. It is super-sensuous, and beyond the cognition of the senses.

Having attained it, every other gain looks but puny. Having attained it he is not shaken by the harshest of calamities.

That yoga is proof against the contact of sorrow; and is to be striven for with an untroubled, tranquil mind.

One must give up all the pleasures that the wandering mind wishes for, and controlling the senses, he should reach the stage where his intellect brings about the union of his mind with his atman. Then there will be nothing else to be thought of.

When the unsteady fluttering mind flits from one thing to another, it should be pulled back and turned towards the Atman and be bound with it.

To such a yogi, whose mind is tranquil, who is rid of gross qualities, has become pure, and is centred in Divinity, comes unparalleled joy.

With his mind revelling in such joy, the yogi, bereft of all grossness, will have contact with God, and attain eternal happiness.

The yogi perceives himself in all beings, and all beings in himself, and manifests equal regard for every one.

He who perceives Me in all beings, and all beings as included in Me, I shall be never dead to him, and he will be never dead to Me.

(*Continued from page 3.*)

Regardless of your age it's not too late to make your life more interesting. I know a housewife who, at 50, with no previous experience made herself into an outstanding industrial designer. I know a retired electrical engineer who has become a highly paid ceramic artist. One of my clients—a woman of 70 whose children thought she should retire—conducts a succesfull cooking school for brides!

Get over the idea that you're ever too old to go back to school. I know a man who entered medical school at 70. He got his degree with honours and became an eminent doctor. Another man went to law school at 71 and is now an active lawyer. And a 91 year-old woman has just gone back to college for a refresher course in history! It's never too late to add another skill to those you now possess.

Irrespective of years, staying young is easy for those who live in the future. You can do it if you care enough to try. Keep your mind awake and active; that's the only youth elixir guaranteed to work!

G. L.

MEMORABLE SAYINGS

ಅರ್ಚಕಸ್ಯ ತಪೋಯೋಗಾ ದರ್ಚನಸ್ಯಾತಿಶಾಯನಾತ್ ।
ಅಭಿರೂಪ್ಯಾಚ್ಚ ಮೂರ್ತೀನಾಂ ದೇವಸ್ಸಾನ್ನಿಧ್ಯ ಮೃಚ್ಛತಿ ॥

ಅರ್ಚಕನ ತಪೋಯೋಗದಿಂದಲೂ ಅರ್ಚನೆಯು ಶ್ರದ್ಧಾಭಕ್ತಿಗಳಿಂದಲೂ, ಮೂರ್ತಿಗಳ ಶಾಸ್ತ್ರೀಯವಾದ ಸೌಷ್ಠವದಿಂದಲೂ, ದೇವರು ಪ್ರತ್ಯಕ್ಷನಾಗುತ್ತಾನೆ.

* * *

ಶುಕವದ್ವಾಚಣಂಕುರ್ಯಾ ದ್ಬಕವದ್ಧ್ಯಾನಮಾಚರೇತ್ ।
ಅಜವಚ್ಚರ್ವಣಂಕುರ್ಯಾತ್ ಗಜವತ್ಸ್ನಾನಮಾಚರೇತ್ ।

ಗಿಣಿಯಂತೆ ಮಾ ನಾಡಬೇಕು. ಬಕನಂತೆ ಧ್ಯಾನಮಾಡಬೇಕು. ಆಡಿನಂತೆ ಚರ್ವಣಮಾಡಬೇಕು. ಆನೆಯಂತೆ ಸ್ನಾನಮಾಡ ಬೇಕು.

ಅಸಾರೆ ಖಲು ಸಂಸಾರೆ ಸುಖಭ್ರಾನ್ತಿಶ್ಶರೀರಿಣಾಂ ।
ಬಾಲಾಪಾನಮಿವಾಂಗುಷ್ಠೆ ಬಾಲಾನಾಂ ಸ್ತನ್ಯವಿಭ್ರಮಃ ॥

ಅಸಾರವಾದ ಸಂಸಾರದಲ್ಲಿ ಮನುಷ್ಯರು ಸುಖಭಾವನೆಯನ್ನು ಹೊಂದುವದು ಶಿಶುಗಳು ಹೆಬ್ಬೆಟ್ಟಿನಿಂದ ಜೊಲ್ಲನ್ನು ಪಾನಮಾಡಿ ಸ್ತನ್ಯವೆಂದು ತಿಳಿದುಕೊಳ್ಳುವಂತೆ ಭ್ರಾಂತಿಯು.

* * *

ಅದ್ಭಿರ್ಗಾತ್ರಾಣಿಶುಧ್ಯಂತಿ ಮನಸ್ಸತ್ಯೇನಶುಧ್ಯತಿ ।
ವಿದ್ಯಾತಪೋಭ್ಯಾಂಭೂತಾತ್ಮಾ ಬುದ್ಧಿರ್ಜ್ಞಾನೇನ ಶುಧ್ಯತಿ ॥

ನೀರಿನಿಂದ ದೇಹವು ಶುದ್ಧವಾಗುತ್ತದೆ; ಮನಸ್ಸು ಸತ್ಯದಿಂದ ಶುದ್ಧವಾಗುತ್ತದೆ. ಆತ್ಮವು ವಿದ್ಯೆತಪಸ್ಸುಗಳಿಂದ ಶುದ್ಧವಾಗುತ್ತದೆ; ಬುದ್ಧಿಯು ಜ್ಞಾನದಿಂದ ಶುದ್ಧವಾಗುತ್ತದೆ.

ಅಹಿಂಸಾರ್ಥಾಯಭೂತಾನಾಂ ಧರ್ಮಪ್ರವಚನಂ ಕೃತಂ ।
ಯಸ್ಯಾದಹಿಂಸಾಸಂಯುಕ್ತ ಸ್ಸಧರ್ಮ ಇತಿ ನಿಶ್ಚಯಃ ॥

ಪ್ರಾಣಿಗಳಿಗೆ ಹಿಂಸೆಯಾಗದಿರುವದಕ್ಕಾಗಿ ಧರ್ಮವು ಪ್ರವಚನಮಾಡಲ್ಪಟ್ಟಿದೆ. ಯಾವದು ಅಹಿಂಸೆಯನ್ನು ಪಾಲಿಸುವದೊ ಅದೆ ಧರ್ಮವು.

* * *

ಆಚಾರಪ್ರಭವೊಧರ್ಮೋ ಧರ್ಮಾದಾಯುರ್ವಿವರ್ಧತೆ ।
ಆಚಾರಾತ್ಕೀರ್ತಿ ಮಾಪ್ನೋತಿ ಆಚಾರಾಲ್ಲಭತೆಶ್ರಿಯಂ ॥

ಧರ್ಮವು ಸದಾಚಾರದಿಂದ ಹುಟ್ಟಿದುದು. ಧರ್ಮದಿಂದ ಆಯುಸ್ಸುವೃದ್ಧಿಯಾಗುತ್ತದೆ. ಆಚಾರದಿಂದ ಕೀರ್ತಿಯುಲಭಿಸುತ್ತದೆ. ಆಚಾರದಿಂದ ಸಂಪತ್ತು ಉಂಟಾಗುತ್ತದೆ.

ಉದಯೆ ಸವಿತಾ ರಕ್ತೊ ರಕ್ತಶ್ಚಾಸ್ತಮಯೆತಥಾ ।
ಸಂಪತ್ತಾವಪ ವಿಪತ್ತಾವಪ ಮಹತಾಮೇಕರೂಪತಾ ॥

ಸೂರ್ಯನು ಉದಯಕಾಲದಲ್ಲೂ ಕೆಂಪಾಗಿ ಕಾಣುತ್ತಾನೆ; ಅಸ್ತಕಾಲದಲ್ಲೂ ಕೆಂಪಾಗಿರುತ್ತಾನೆ. ಉತ್ತಮ ಪುರುಷರು ಸಂಪತ್ತಿನಲ್ಲೂ ವಿಪತ್ತಿನಲ್ಲೂ ಏಕರೀತಿಯಾಗಿರುತ್ತಾರೆ.

* * *

ಜಲಬಿಂದುನಿಪಾತೇನ ಕ್ರಮಶಃ ಪೂರ್ಯತೆ ಘಟಃ ।
ಸಹೇತುಸ್ಸರ್ವವಿದ್ಯಾನಾಂ ಧರ್ಮಸ್ಯಚ ಧನಸ್ಯಚ ॥

ನೀರು ಬಿಂದುಗಳಾಗಿ ಬೀಳುತ್ತಿದ್ದರೂ ಕೊಡವು ತುಂಬುತ್ತದೆ. ವಿದ್ಯೆಯೂ ಹಾಗೆಯೆ; ಧರ್ಮವೂ ಹಾಗೆಯೆ; ಧನವೂ ಹಾಗೆಯೆ.

By the temple priest's tantric powers, by the ardent fervour of the worship, and by the shastraic exactitude of the image, God becomes immanent and grants boons.

You must speak like a parrot, meditate like a swan, masticate like a goat, and bathe like an elephant.

To seek enjoyment and feel happiness, amidst the sorrows of the world, is like the infant sucking its thumb with saliva, and believing that it is sucking breast-milk.

The body is purified by water. The mind is purified by honesty and truth. The soul is purified by learning and tapas, and the intellect is purified by wisdom.

Dharma is inculcated to prevent cruelty to all beings. That which protects beings from cruelty is dharma. Dharma results from right conduct. Dharma leads to long life. Virtuous conduct leads to good name, and brings prosperity.

"We must speak the truth, We must speak what is pleasing to the listener. We must not speak truths that are unpleasant. And we must not speak to please by saying false things. This is an eternal truth."

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." 'Sanskrit Wisdom", "Sanskrit Civilisation", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu. Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.H.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 15] Monday 1-2-1971 [PRICE NP 00-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

ನಾ ಸ್ತಿ ಕ ರ ವಾ ದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ನಾಸ್ತಿಕ– ಉಪನಿಷತ್ತಿನಲ್ಲಿ ಹೀಗೆ ಹೇಳಿದೆ, "ಮೊಟ್ಟಮೊದಲು ಆತ್ಮವಿತ್ತು : ಅದು ಹೋಚಿಸಿತು, "ನಾನು ಒಬ್ಬನೇ ಇರುವೆನು : ನಾನು ಇನ್ನು ಮೇಲೆ ಅನೇಕವಾಗುತ್ತೇನೆ: ನಾನು ಜಗತ್ತನ್ನು ಸೃಷ್ಟಿಸುತ್ತೇನೆ." ವೇದಾಂತಿಗಳು ಈ ವಾಕ್ಯದ ಅಧಾರದಿಂದ ಆತ್ಮನು ಬ್ರಹ್ಮ ಅಥವಾ ಈ ಬಾಹ್ಯಜಗತ್ತಿಗೆ ಸೃಷ್ಟಿಕರ್ತ ಅಥವ ನೈಮಿತ್ತಿಕ ಕಾರಣ ಎಂದು ನಂಬುತ್ತಾರೆ. ಅಂದರೇನು ಮನುಷ್ಯರನ್ನೂ, ಪ್ರಾಣಿಗಳನ್ನೂ, ಮನುಷ್ಯಸಮಾಜವನ್ನೂ, ಮನುಷ್ಯನ ಆಸೆ, ಆಕಾಂಕ್ಷೆಗಳನ್ನೂ ಮನುಷ್ಯನ ಕಾರ್ಯಗಳನ್ನೂ ಮತ್ತು ಸಕಲ ಪದಾರ್ಥಗಳನ್ನೂ ದೇವರು ಉಂಟುಮಾಡುತ್ತಾನೆಂದು ಅಭಿಪ್ರಾಯವಾಗುತ್ತದೆ. ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ನಿಮ್ಮ ಭಗವಂತನೇ ಹೀಗೆ ಹೇಳುತ್ತಾನೆ. "ನಾನು ಎಲ್ಲರಿಗೂ ಪೋಷಕ : ಎಲ್ಲರಿಗೂ ಸೂತ್ರಧಾರ; ಎಲ್ಲರಿಗೂ ನಿವಾಸ: ಎಲ್ಲರಿಗೂ ಆಶ್ರಯ;: ಎಲ್ಲರಿಗೂ ಮಿತ್ರ" ಇತ್ಯಾದಿ. ವೇದಾಂತಿಗಳು ಈ ವಾಕ್ಯಗಳ ಅಧಾರದಿಂದ ದೇವರು ದಯಾನಿಧಿ, ಕರುಣಾಮಯ, ಅಪದ್ಬಾಂಧವನೆಂದು ಜನರಿಗೆ ಉಪದೇಶಮಾಡುತ್ತಾರೆ. ದೇವರು ಜಗತ್ಕಾರಣನು ಮತ್ತು ಅವನು ದಯಾಮಯನು ಎಂದು ಇವರು ಹೇಳುವ ಎರಡು ಅಭಿಪ್ರಾಯಗಳು ಒಂದಕ್ಕೊಂದು ವಿರೋಧವೆಂಬುದನ್ನೂ, ದೇವರು ದಯಾವಂತ, ದೇವರು ದಯಾವಂತನಲ್ಲದ ಕ್ರೂರಿ ಎಂಬುದನ್ನೂ ಅಥವ ಜಗತ್ಕಾರಣನಾದ ಜ್ಞಾನ, ಇಚ್ಛೆ, ಕ್ರಿಯೆಗಳಿಂದ ಕೂಡಿದ ದೇವರೆಂಬ ವ್ಯಕ್ತಿಯೇ ಇಲ್ಲವೆಂಬುದನ್ನೂ ಕೆಳಗೆ ವಿವರಿಸಿರುವ ಜಗತ್ತಿನ ನಡವಳಿಕೆಗಳ ಅಧಾರದಿಂದ ಮತ್ತು ತರ್ಕಗಳಿಂದ ಸಿದ್ಧಾಂತ ಮಾಡುತ್ತೇವೆ.

(1) ಜಗತ್ತಿನಲ್ಲಿ ಎಲ್ಲೆಲ್ಲಿಯೂ ಅಧಿಕವಾದ ದುಃಖವು ಕಂಡು ಬರುತ್ತದೆ. "ಹೊಟ್ಟೆಗಿಲ್ಲ, ಬಟ್ಟೆಗಿಲ್ಲ: ನೆರಳಿಲ್ಲ: ಹೊಟ್ಟೆಗೆ ಬಟ್ಟೆಗೆ ಅನುಕೂಲವಿದ್ದವರಿಗೆ ರೋಗದಿಂದ ಗೋಳಾಟ ಎಂದು ಎಲ್ಲೆಲ್ಲೂ ಹಾಹಾಕಾರವಿದೆ. ಸಮಾಜದಲ್ಲಿ ಸಹಸ್ರಾರು ಕುರುಡರು, ಹೆಳವರು : ಮೂಗರು, ಕೊನ್ನರು ಇದ್ದು ಅಧಿಕವಾದ ಕಷ್ಟಗಳನ್ನೂ ದುಃಖವನ್ನೂ ಅನುಭವಿಸುತ್ತಾರೆ. ಪ್ರತಿಯೊಬ್ಬ ಮನುಷ್ಯನೂ. ತಾನು ಹುಟ್ಟುವಾಗ ಮತ್ತು ಸಾಯುವಾಗ ದುಃಖಗಳನ್ನು ಅನುಭವಿಸುವುದಲ್ಲದೆ ತನ್ನ ಜೀವಿತ ಕಾಲದಲ್ಲೂ ಕೂಡ ಕಷ್ಟ, ದುಃಖ, ಖಾಯಿಲೆ, ಮುಪ್ಪು ಇವುಗಳಿಂದ ನರಳುವನು. ಕ್ರೂರ ಮೃಗಗಳು, ವಿಷಕ್ರಿಮಿಗಳು, ಅಂಟುರೋಗಗಳು, ಭೂಕಂಪ, ಅಗ್ನಿಪರ್ವತ, ಪ್ರಚಂಡ ಮಾರುತ, ಪ್ರವಾಹ ಇವೇ ಮೊದಲಾದುವುಗಳ ಹಾವಳಿಯಿಂದ ಪ್ರಾಣಿಗಳು ಅದರಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಮಾನವರು ಸಾವು, ನೋವುಗಳನ್ನು ಅನುಭವಿಸುತ್ತಾರೆ. ಇಂತಹ ಸಾವು. ನೋವು, ಹಿಂಸೆಗಳಿಂದ ಕೂಡಿದ ಜಗತ್ತನ್ನು ಸೃಷ್ಟಿಸಿದ ದೇವರು ಕರುಣಾಳುವೆ? ದಯಾನಿಧಿಯೆ? ಅಪದ್ಬಾಂಧವನೆ? ಎಂದಿಗೂ ಇಲ್ಲ.

(2) ಈ ಜಗತ್ತಿನಲ್ಲಿ ಪ್ರಾಣಿಯು ಪ್ರಾಣಿಯನ್ನು ತಿನ್ನುತ್ತದೆ ಮತ್ತು ಮನುಷ್ಯನು ಪ್ರಾಣಿಗಳನ್ನು ತಿನ್ನುತ್ತಾನೆ. ಮನುಷ್ಯಸಮಾಜದಲ್ಲಿಯೂ ಕೂಡ ಪ್ರಾಣಿಗಳನ್ನು ಬಲಿಕೊಡುವ ಪೀಠಗಳೂ, ನರಹತ್ಯೆಯಿಂದ ತುಂಬಿರುವ ಘೋರ ಯುದ್ಧಗಳೂ. ಮೋಸ, ವಂಚನೆ, ಅನ್ಯಾಯ ಮಾತ್ಸರ್ಯ ಪರಹಿಂಸೆ, ಇವುಗಳಿಂದ ಉಂಟಾಗುವ ಅನೇಕ ಕಷ್ಟಗಳು ಕಂಡುಬರುತ್ತವೆಯಲ್ಲವೆ? ಬಲಿಷ್ಠರು ಅಶಕ್ತರನ್ನು ತುಳಿದಿದ್ದಾರೆ. ಕಪಟಿಗಳು ನಿಷ್ಕಪಟಿಗಳನ್ನು ಗುಲಾಮರನ್ನಾಗಿ ಮಾಡಿದ್ದಾರೆ. ಪ್ರಪಂಚದಲ್ಲಿರುವ ಈ ಎಲ್ಲ ಕಷ್ಟ ನಷ್ಟ ಗೋಳಾಟಗಳಿಗೆ ಕಾರಣನಾಗಿರುವ, ನರಕಾಲವನ್ನೂ ಪ್ರಾಣಿಗಳನ್ನೂ ದುಃಖಸಾಗರದಲ್ಲಿ ನರಳುವಂತೆ ಮಾಡಿರುವ, ಸಮಾಜದಲ್ಲಿರುವ ನ್ಯೂನತೆಗಳಿಗೆಲ್ಲಾ ಹೊಣೆಯಾಗಿರುವ ದೇವರು ಕ್ರೂರಿಯಲ್ಲವೆ? ಕಟುಕನಲ್ಲವೆ? ಹಾದು ಎಂದು ಧಾರಾಳವಾಗಿ ಹೇಳುವುಕ್ಕೆ ಅವಕಾಶವಿದೆ. ಮಗುವು ಹುಟ್ಟುವಾಗ ತಾಯಿಯನ್ನು ಸಾಯಿಸುತ್ತಾನೆ. ಹುಟ್ಟಿದ ಮನುಷ್ಯರೆಲ್ಲರನ್ನೂ ಒಂದಿಲ್ಲ ಒಂದು ದಿವಸ ಅವರ ಇಷ್ಟಕ್ಕೆ ವಿರೋಧವಾಗಿ ಕೊಲ್ಲುತ್ತಾನೆ. ಈ ವಿಷಯವನ್ನು ಆಲೋಚಿಸಿರಿ. ಒಂದನ್ನು ಒಂದು ತಿನ್ನುವ ಹುಲಿ, ಚಿರತೆ, ಸಿಂಹ. ಆನೆ, ತೋಳ, ನೊಲ, ಇವುಗಳನ್ನು ಒಂದೇ ಕಾಡಿನಲ್ಲಿ ಸೃಜಿಸಿದ ದೇವರು ಕರುಣಾಮಯನೆ? ಮತ್ತು ಬುದ್ಧಿವಂತನೆ? ಬೆಸ್ತನಿಗೆ ಮೀನು ಸಿಕ್ಕಿದರೆ ಬೆಸ್ತನು ದೇವರನ್ನು ಕರುಣಾಮಯನೆಂದೂ ಕೊಂಡಾಡುತ್ತಾನೆ. ಆದರೆ ಮೀನು ಅವನನ್ನು ಕಟುಕನೆಂದೂ ದೂಷಿಸಬೇಕಲ್ಲವೆ? ಹೀಯೇ ಜೇಡರ ಹುಳುವಿಗೆ ದೇವರು ದಯಾವಂತನು? ಅದರಿಂದ ತಿನ್ನಲ್ಪಡುವ ನೊಣಕ್ಕೆ ಕ್ರೂರಿಯು ಈ ವಿಧವಾದ ಸಹಸ್ರಾರು ಉದಾಹರಣೆಗಳು ಈ ಜಗತ್ತಿನಲ್ಲಿ ಕಂಡು ಬರುತ್ತವೆ.

(3) ದೇವರಿಂದ ಮನುಷ್ಯನಿಗೂ ಪ್ರಾಣಿಗಳಿಗೂ ಕಷ್ಟನಷ್ಟ ಸಂಕಟಗಳುಂಟಾಗಿವೆಯೇ ವಿನಹ ಸುಖವು ಹೆಚ್ಚಾಗಿ ಉಂಟಾಗಿಲ್ಲ. ಅದರೆ ದೇವರಿಗಿಂತ ಹೆಚ್ಚಾಗಿ ಉತ್ತಮ ದರ್ಜೆಯ ಮಾನವರು ಜನರಿಗೆ ಕಷ್ಟಗಳನ್ನು ಬಿಡಿಸಿದಾರೆಂಬುದನ್ನು ನಾವು ಚರಿತ್ರೆಯಲ್ಲಿ ಓದಿದ್ದೇವೆ. ಉದಾರಹಾಣೆಗಾಗಿ ಎಬ್ರಹಂ ಲಿಂಕನ್ನನು ಅಮೆರಿಕಾದಲ್ಲಿ ಗುಲಾಮರ ಕಷ್ಟಗಳನ್ನು ನಿವಾರಣೆ ಮಾಡಿದನು ಮಹಾತ್ಮಾಗಾಂಧಿಯವರು ಪರರಾಜರ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಹಿಂಸೆ ಪಡುತ್ತಿದ್ದ ಭಾರತೀಯರಿಗೆ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಗಳಿಸಿಕೊಟ್ಟರು. ದೇವರು ಸೃಷ್ಟಿಸಿದ ಜಗತ್ತು ಜ್ಞಾನರಹಿತವಾದ ವಸ್ತುಗಳ., ಅಲ್ಪಜ್ಞಾನದಿಂದ ಕೂಡಿದ ಪ್ರಾಣಿಗಳು ಮತ್ತು ತಿಳುವಳಿಕೆಯಿಲ್ಲದ ಕಾಡುಜನಗಳು ಇವುಗಳ ಗುಂಪಿನಿಂದ ಕೂಡಿರುವುದು. ಅದರೆ ಮಾನವನು ತನ್ನ ಸ್ವಬುದ್ಧಿಯಿಂದ ಬೆಳೆಯಿಸಿರುವ ಈಗಿನ ಸಮಾಜಗಳು ಸಾಗರೀಕತೆಯ ಪರಾಕಾಷ್ಠೆಯನ್ನು ಮುಟ್ಟಿ ಮಾನವರ ಕಷ್ಟಗಳನ್ನು ಹೋಗಲಾಡಿಸುವ ಅನೇಕ ಸುಖ ಸಾಮಗ್ರಿಗಳಿಂದ ಕೂಡಿವೆಯಲ್ಲವೆ? ಜನಗಳಿಗೆ ದೇವರು ಕೊಟ್ಟ ಕಷ್ಟಗಳನ್ನು ಬಿಡಿಸಿದ ಉತ್ತಮದರ್ಜೆಯ ಮಾನವರು ದಯಾವಂತರೆ? ಅಥವ ಅವರನ್ನು ಕಷ್ಟಗಳಲ್ಲಿ ನರಳುವ ಹಾಗೆ ಮಾಡಿದ ದೇವರು ದಯಾವಂತನೆ? ನೀವೇ ಯೋಚಿಸಬೇಕು.

(ಮುಂದುವರಿಯುವುದು.)

DEWAN V. P. MADHAVA RAO

V. P. Madhava Rao was essentially a man of the old school of the "noblesse oblige" type; a great humanitarian who would not brook seeing suffering of any kind. He came from a sturdy Maharashtrian stock of Tanjore, of a poor but respectable family. His chief characteristic was unbounded generosity which stuck to him throughout his life.

It is easy for persons in affluent circumstances to afford to be generous, but when a man like V.P.M. who started life on a two-figure salary, to help his two brothers in indigent circumstances, foregoing his own comforts, it was a real sacrifice. He was generous to a fault and well deserved the saying, "Generosity, thy name is Madhava Rao".

Brought up in a poor family and rising from the ranks, he understood better than any one else the difficulties and wants of the common man—he was a commoner himself. By dint of hard work and integrity he rose to the highest position of Dewan. He had the unique honour (like Sir Mirza Ismail) of acting as the Dewan of three important princely states.

As the Inspector-General of Police and Plague Commissioner, his administration was very efficient specially when he had to meet the abnormal conditions created by the first appearance of Plague in 1898, culminating in riots not only in Mysore but in British India also. He was even more successful as the Revenue Commissioner which enabled him to get a thorough knowledge of the Revenue System prevailing not only in Mysore but also the neighbouring States of Bombay and Madras.

As a member of the Mysore Executive Council he was somewhat handicapped in his work by the lack of co-operation from the Dewan Sir P. N. Krishnamurthi. He became disgusted and even thought of quitting the official career, when his services were requisitioned by the Maharaja of Travancore as Dewan to replace a gentleman not so capable. V.P.M, accepted the offer and practically wrote off Mysore from his books.

He even distributed farewell cards (P.P.C Pour Pendre Conge) among his friends apparently intending never to return to Mysore. I was also the proud recipient of a card even though I was a student, in view of the close friendship between our families for three generations.

Travancore at that time did not have a very efficient administrator but previously it had a galaxy of able Dewans like Sir T. Madhava Rao, Sheshiah Sastriar, and Krishnaswami Rao, and V.P.M. had to put forth his best to keep up the standard. He did this and even outshone his predecessors. V.P.M. was a believer in personal rule as the best to get results, but he was a democrat at heart, and when he found there was no people's representation in the State he promptly introduced the Sri Moolam Assembly on the lines of the Mysore Representative Assembly.

Not a single department escaped his attention. He rationalised the Revenue Department abolishing some vexatious imposts, which produced only discontentment but no revenue. The land tenure in Travancore was different from the rest of India owing to the Marumakattayam Law of succession, and most of the lands being held by rich landlords called Jemmis, the actual tiller holding very little. Next he gave his attention to the Forest Deparment which was important owing to the rich forest wealth. The Police Department too did not escape his attention.

(*Continued on page 6.*)

THE BHAGAVAD-GEETHAA

CHAPTER VII

With mind attached to Me, and pursuing yoga with dependence on me, I shall tell you how to know me without fail in my entirety.

I shall impart to you ordinary knowledge as well as higher knowledge fully, so that after knowing it there will be nothing more to be known.

Amongst thousands of men, some rare one seeks to become a spiritual adept. And even amongst such ones, there may be hardly one who knows Me in reality.

Earth, water, fire, air, sky, mind, intellect, and self, are eight parts of my primordial being. Distinct from these is the essential side of me, which endows these with life, and sustains the Universe.

Know, Arjuna, that all existing things in the Universe, take birth from these. I am the Creator of the whole Universe, and its destroyer.

There is absolutely nothing that is unconnected with or apart from Me. All this is strung in Me, as beads are strung in a necklace.

I am the fluid in water, I am the glow in the Sun and Moon. I am the symbolic letter Pranava, "OM", of the Vedas. I am sound in the sky, and manhood in men.

I am the smell of Mother Earth, and the brilliance of the brilliant. I am the life-current of all existing things, and the penance of ascetics.

Know me, Arjuna, as the eternal seed of all beings. I am the wisdom of the wise, and the lustre of the lustrous.

I am the strength of the strong, untainted by lust or greed. I am the procreative instinct of all beings within the bounds of virtue.

The three qualities of men, virtuous, aggressive, and beastly, are from Me. I am not of them; but they are of Me.

Deluded by these gunas, satva, rajas, and tamas, men do not realise that I am apart from them and eternal.

This delusion is a maya of mine, hard to overcome. Those who seek succour solely from Me, will however overcome it.

But gross men, vile, sinful, foolish, ignore me, hypnotised by their demoniacal instincts.

Four kinds of people seek solace in me, Arjuna, the forsaken, the enquiring, the acquisitive, and the seer.

Of them all, the seer, concentrating with undivided devotion, is the best. I am very dear to him, and he is very dear to Me.

All of them are no doubt worthy, but the seer is special to Me. He is impregnably attached to me as his supreme goal.

Passing through many virtuous births, he attains supreme knowledge, and seeks me as his all in all. Such a one is a great souled saint, and extremely rare.

Whichever Divine form a devotee seeks to worship Me in, with abiding faith, I ordain that he stick to his faith with unswerving devotion.

Pursuing that faith and devotion, he realises his desires with my full concurrence.

But the gains thereby for these pigmy minds are temporary. Those who worship the minor gods, attain minor gains. My devotees attain Me.

These unintelligent beings imagine that they see Me when I am unseen. They are not aware of my unsurpassed, immortal, Supreme State.

Enveloped by my Yoga-Maaya, I am not visible to every one. Foolishly they remain unaware that I am unborn and imperishable.

I know, Arjuna, what is past, and what is present, and what will happen in future. But no one knows Me.

By their wishes and dislikes they are deluded into duality.

But those virtuous men whose sins have been washed off, will shed their blurred vision, and worship me with steadfast devotion.

Those who strive to be relieved from old age and death, and seek salvation by devotion to Me, know Me as Aadhibhoota, Aadhiyagna, and Aadhidaiva, and seek Me with their last breath, with dedicated mind.

End of Chapter VII

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

THREE VOLUMES Rs. 25/- each.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

(*Continued from page 2.*)

Travancore had its own coinage, the Chakram (official rate was 100 chakram to a rupee) though the British rupee was freely used and was legal tender. The Chakram, due to several reasons was at a discount and it was stabilised to its proper value. But the greatest achievement of V.P.M. was the reorganisation of the Devaswom Department (God's property).

From its very nature it lent itself to malpractices specially the section known as Oottupar (poor feeding). Here the Dewan had to use great tact because in Travancore, the Maharaja ruled, not in his own right but only as the servant of Lord Padmanabhan (his family deity) and all the land belonged to Him. Nevertheless without hurting His Highnesss' susceptibilities. V.P.M. was able to reorganise the department on the basis of the greatest good to the greatest number. V.P.M. left Travoncore after two years in a much better state of efficiency than when he entered it.

When Sir P.N.K. retired, the Dewanship in Mysore became vacant, and V.P.M. was selected by His Highness as the Dewan. With his usual thoroughness he began improvements. The Civil Service Examination originally introduced by Sir K. Seshadri Iyer had been suspended. It was once more revived in order to tone up the administration by getting the best talent in and out of Mysore to man the service.

At that time the superior posts in the P.W.D. like the Chief Engineer and Superintending Engineers were monopolised by Europeans. V.P.M. wanted to give greater opportunities to Indians. He abolished the post of Superintending Engineer and appointed Sir M. Visvesvaraya as the first Chief Engineer.

He laid the nucleus of a second chamber, the first two nominated members being two leading advocates of Mysore, Messrs, M. C. Ranga Iyengar and Ramanna. He sponsored the first indigenous private railway viz., the Chikballapore Light Railway.

One of the outstanding gestures of his administration was his accessibility to the public. He did not shut himself up in an ivory tower. There was a famous Chola King who installed a bell in front of his palace. Any person who wanted to meet the King had only to ring the bell and the King would appear, hear his representations and mete out justice. The bell was called "Araichi mani" that is, the bell of justice.

The bell of justice of V.P.M. was the spacious verandah of his mansion "Patan Bhavan". There people of all classes, from humble ryot to the highest official would assemble in the mornings and the Dewan would spend two or three hours daily talking to them, listening to their representations or complaints, all of which were noted by the Private Secretary for further action. There was no previous engagement, no red tape, no intermediaries.

These informal meetings were very useful and kept the Dewan in direct touch with the people and he was able to gather a lot of information from them and feel their pulse. This Patriachal method was a lesson by itself and wonder of neighbouring States like Madras. Some of my friends used jokingly to call these meetings as the Dewan's durbars. The same procedure was observed when he toured in the districts. Even in old age he was very active and loved riding.

Like Sir mirza Ismail he rode on horse back in the mornings through the streets of Bangalore and Mysore to watch the conditions there, which kept the Municipal Staff always alert. The beautiful extensions like Basavangudi and Malleswaram owe their origin to him.

A. S. R. Chari.

(*To be Continued*).

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. Hons. F.R.S.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

ORIENTAL BOOK CENTRE, Ahmedabad 1:
Please supply the following books:
Shringara Prakasha Vol. I one.
" II one.
" III Three.

SARASWATI PUSTAK BHANDAR, Ahamedabad 1:
Please supply the following books by V.P.P.:
2 copies Sanskrit Civilization by G. R. Josyer.
2 " "Sanskrit Wisdom" G. R. Josyer.

ISMAIL YUSUF COLLEGE, Bombay 60:
Please send at your earliest convenience the 3 volumes of Bhoja's Shringara Prakasha.

ELPHINSTONE COLEEGE, Bombay 32:
Kindly arrange to supply Bhojaraja's Shringara Prakasha Vol. II.:

G. Ramachandrachar, Raja Veda Pathasala, Kumbhakonam:
Please send 1 copy of Rigveda Samhita Pada Patha by V.P.P.

Veda Pathassla, Sri Pejawar Matha, Udupi:
Please send by V.P.P. Aswalayana Purva Pragoga, and Shraadha Prayoga.

SriSangan Basavaiya Swamulu, Chief Archak, Temple, Srishailam:
Please send Mahanyasadi 6 copies by V.P.P,

R. Krishna Sastry, Veda Parayanamdar, Temple, Tirupati Hills:
Please send 1 copy of Yajusha Purva Prayoga by V.P.P.

Executive Officer, Devasthanam, Simhachalam:
Please send by V.P.P.
Paadma Samhita, Sandhan Seva, Utsava Sangraham,
Mahanyasadadi Mahotsava Pragoga, Udakasaantyadi.

Vavilala Krishnamurthy, Devaghat, Gaya, Behar:
Please send Yajurveda Samhita vol. I, by V.P.

S. M. Maurie, Rubber Technologist, Raipur, M.P.:
Please send 1 copy of Mahanyasadi without fail.

P. S. Anantanarayana Ghanapaathi, 2 Nadu Street Mylapur, Madras:
Please send 1 copy of Yajurveda Paraayatam, by V.P.P.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol XXXI No. 16-17] Monday 8-2-71 & 15-2-1971 [Price NP 00-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

PANNA DIAMONDS

Panna got its diamonds, according to popular belief, through the blessings of a preceptor. The founder of the kingdom of Panna was the powerful Bundela Chief Chhatrasal. His devotion to his Guru Pran Nath is well known. The Guru was so pleased with the devotion of his royal disciple that he blessed him saying that his kingdom would bear diamonds in its bosom. And it did!

Geologists however tell a different story. Thousands of years ago there were volcanic eruptions in these Vindhya areas and molten lava must have flowed over vast tracts. This became encrusted and embedded in the bowels of the earth leading to formation of diamondiferous ore.

Reference to the diamond mines in Panna are to be found in the writings of Marco Polo. Abul Fazal's "Aini Akbari" also mentions these. The records available show that Akbar used to get about Rs. 12 lakhs of income from these mines. Perhaps their exploitation on a large scale began in the Eighteenth Century. According to the "Panna Gazetteer" the income to the Panna kingdom from the diamond mines was about Rs. 4 lakhs per annum in the period around 1850.

Diamond mining is perhaps one of the earliest mineral industries of India. Till the 18th Century our country had enjoyed world supremacy in this field. But with the discovery of diamonds in Brazil in 1728 India lost its position of importance.

The Panna mines are the only place in India to-day where the diamond is mined. Its scientific exploitation began only round about 1960 when the National Mineral Development Corporation took up the matter. Nationalization and mechanisation have given a boost to diamond production in Panna.

The diamondiferous ore area in the Panna region extending to over 700 square miles, is estimated to have ten lakh carats of diamonds. The Soviet experts, who some time back had conducted investigations in this area, are estimated to have put the annual output, when fully mechanised, of these mines, at about Rs. 12 crores per annum.

According to official statements made at a seminar at Panna on diamonds some time back, production of 8,000 carats had been achieved at the Ramkheria and Majhagawan mines. The total potential of the reserve of pipe material at Majhagawan with diamond content of three million carats valued at Rs. 399 millions to Rs. 700 millions is likely to be augmented if the other pipes are explored and developed.

While Panna is the fabled home of diamonds, intensive prospecting is going on in Andhra Pradesh. Occurrence of diamond is reported from the Sankh river region in Bihar, in Chanda in Maharashtra and the Mahanadi area in Orissa. In Madhya Pradesh prospecting is going on in other areas too and the geologists are hopeful.

In 1961 the production was only 1309 carats. In 1969 it was nearly 10,900 carats. With intensified working it is planned to produce 30,000 carats per year. The Ramkheria and Majhawagan mines are expected to reach a target capacity of 23,250 carats per year in 1969-70.

One aspect of the diamond industry that calls for attention is the cutting and polishing of diamonds. There is urgent need to help the establishment of this on a cottage industry basis to encourage local talent and give employment to local people.

(Continued on page 5)

DEWAN V. P. MADHAVA RAO

(Continued from last issue.)

It is sad that more than one able Dewan should have quit office owing to differences of opinion on principles. Sir K. Seshadri Iyer quit because of intrigues and cliques. After retirement, I met him once, and he said "I ought to have quit long ago". Sir Mirza Ismail quit because of the Hindustan Air Craft. V.P.M. quit owing to a double promotion of a favoured probationer which he could not tolerate because it meant supercession of several deserving officers.

After twice retiring from the Mysore service, V.P.M. settled down in Bangalore but he was not destined to enjoy the rest for very long. The Maharaja of Baroda, the one who defied Lord Curzon at the 1911 Delhi Durbar, wanted him to take up the Dewanship of the State, and Mr. V.P.M. was once more in harness.

Among other defects he found that the pay of the lower class of public servants was ridiculously low specially the policeman who earned only about Rs. 7 per month the lowest paid public servant in India. The Gaikwad held the theory that it was a useless waste of public funds to increase their pay, for he argued they would continue to be corrupt even if their pay was increased!

This was a doubtful argument since every one is entitled to a living wage. V.P.M. increased the pay of these officials and earned their gratitude.

When V.P.M. settled down to a well-earned rest in Bangalore, visitors including high officials continued to meet him, not to seek favours but to seek his advice.

I conclude with an incident of a personal nature, which I mention with some diffidence but which shows the fair mindedness and sense of justice of the man. After completing my apprenticeship under that eminent jurist Sir V. Bashyam Iyengar, I had two courses open— to join service or set up practice. For various reasons I preferred the former.

At that time both in Mysore and British India some value was attached for the background of an applicant including meritorious service of his forebears. Just before retirement, P.N.K. had appointed several probationers in the Revenue, Judicial and financial Departments, which included the son of a Jahgirdar of Bombay, who though he had nothing to do with Mysore had powerful backers.

I aspired to one of these posts, but P.N.K. offered me only the job of a Prosecuting Inspector of Police which of course, I declined. After V.P.M. became the Dewan, I met him at Ooty and explained the circumstances. He felt I was wronged and said openly that my qualifications could not be less than that of a Bombay Jahgirdar. Then and there, he made me to draft a petition to His Highness. and within three or four days got me appointed as a Judicial Probationer.

He died in 1934 at a ripe old age full of years and honours.

A. S. R. Chari.

ಯಜುರುಪಾಕರ್ಮ ೦–೨೫.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೫೦.

ಭಗವದಾರಾಧನ ೦–೪೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಶ್ರೀಮದೇವಂಜಯಿನ್ಮಹಂ"
ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1–25.

Life of Saint Anantarya,
in English and Hindi. 1–00.

THE BHAGAVAD-GEETHAA

CHAPTER VIII

Arjuna said t

O best of men, what is that Brahma, what is "Adhhyaatma" What is Karma, what is "Adhibhoota", and what is "Adhidyva"?

What is the "Adhiyagna in the body? And how are you to be known by the pure of heart at their last journey?

Divine Krishna:

The Great Eternal is Brahman. Man's self is Adhyaatma. The emergence of beings is karma. Adhibhoota is perishable creation. The Supreme Purusha is Adhidyva. And Adhiyagna is myself imperceptible in all embodied beings.

The man who in his last days cherishes Me in his mind, and leaves the body, he will attain oneness with Me, without doubt.

He who at the time of death, contemplates Me in one form or another, he will attain that form.

Therefore at all times keep Me in mind. And fighting, with mind and intellect dedicated to me, you will attain Me alone.

With mind disciplined by practice, and dwelling on Me unswervingly, one will attain the Supreme Divine Being.

The All-knowing, the Ancient, the Great Mentor, the Tiniest of atoms, the Lord of all, the Inconceivable, the Solar Effulgence beyond the stygian darkness, the dying man, contemplating Him with steadfast mind, with devotion and yogic fervour, with life-breath centred in the middle of the eye-brows, will reach that Supreme Divinity.

What the men versed in Vedic lore call Immortal, What the ascetics bereft of physical desires will become one with, and to attain what men practice celibacy, that I will explain to you briefly.

Bolting the doors of the body's openings, locking the mind in the heart, locating the life-breath in the head, immersed in yogic meditation, uttering the letter Om, symbolic of Brahman, if a man breathes his last forsaking the body, he will attain the highest salvation.

To the yogi who daily, without other thoughts, meditates on Me, I am easily attainable by him.

The beatified souls, attaining the final yogic fruition, and reaching Me, will not be born again to a life of misery and destruction.

All the worlds, from that of the Creative Brahma downwards are subject to rebirth.

Computors of time know Brahma's Day as heing constituted of 1000 chaturyugas. And his night as consistig of 1000 chaturyugas.

When his Day starts, entities take birth and appear from out of non-entity. And when his Night begins all entity ceases and merges in non-entity.

Distinct from procreative invisible form is an earlier and constant unpercived form, which amidst all perishable things, does not perish.

Unperceived primordial Entity is the acme of supreme salvation. That is My ultimate Divine Essence. If one reaches it, there is no return by him to the world of births and deaths.

That Divine beatitude is to be attained by single-minded devotion. All life is converged in Him, and He envelops all life.

I shall tell you the time at which yogis who die, will not any more return, and at what time they will return.

The Fire, the glow of light, the daytime, and the moonlit fortnight, the six months of the sun's travel to the north, dying under these confluences the yogis who are versed in spiritual knowledge, will reach Brahma and do not return. Dying, in smoke night, and the six months of the sun's travelling to the south, the spirits of the saintly reach the lunar mansions, and then return to earth.

These two paths are unchangeable, the white path leads to non-return, and the dark path leads to further return.

The yogi who knows these two paths has no delusion. Therefore, Arjuna, understand yoga.

Such a yogi, reaching beyond the good things offered by the Vedas, the yagnas, asceticism, and munificent charities, attains the Supreme.

End of Chapter VIII

(*Continued from page 2.*)

Panna at one time did have a flourishing diamond cutting industry. Owing to the challenge of modern technique and lack of capital it declined.

The most important foreign centre for cutting and polishing diamonds is Amsterdam. Israel has a Diamond Institute. It is worthwhile sending our artisans for training there. We can establish an industrial estate for diamond cutting and polishing in Panna.

The diamond as a symbol of love is very meaningful. Eighty per cent of American girls get diamond rings on their engagement. Its attraction for Eve is well known. Diamonds of the non-gem variety have varied industrial uses. This importance is increasing as days pass by.

The diamond industry is a great foreign exchange earner. There are enthusiasts who say that if our diamond resources are scientifically exploited it will finance our Five Year Plan. Nature has given this bounty with an unwithdrawing hand. It is awaiting the hand of man to make it become a Kamadhenu!

K. R.N.

ನಾ ಸ್ತಿ ಕ ರ ವಾ ದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

(4) ಕೆಲವರು ಅಂಧಶ್ರದ್ಧೆಯಿಂದ ದೇವರನ್ನು ನಂಬಿ ಹೀಗೆ ವಾದ ಮಾಡುತ್ತಾರೆ "ಲೋಕದ ಜನಗಳಿಗೆ ಉಂಟಾಗುವ ಅನು ಕೂಲಗಳೆಲ್ಲವೂ ದೇವರ ದಯೆಯಿಂದ ಉಂಟಾದದ್ದು: ಆದರೆ ಅನುಭವಿಸುವ ಕಷ್ಟಗಳಿಗೆಲ್ಲಾ ಅವರ ಕರ್ಮಗಳೇ ಕಾರಣವೇ ಹೊರತು ಅವಕ್ಕೆ ದೇವರು ಹೊಣೆಯಲ್ಲ. ಮನುಷ್ಯನು ಹಿಂದಿನ ಜನ್ಮಗಳಲ್ಲಾಗಲಿ ಈ ಜನ್ಮದಲ್ಲಿಯಾಗಲೀ ಪಾಪಗಳನ್ನು ಮಾಡಿದ್ದುದರಿಂದ ಮತ್ತು ಪರಪೀಡೆಗಳನ್ನು ಮಾಡಿದ್ದುದರಿಂದ ಈ ಜನ್ಮದಲ್ಲಿ ಸಾವು, ನೋವು, ಹಿಂಸೆ ಸಂಕಟ ಮೊದಲಾದ ಕಷ್ಟಗಳನ್ನು ಅನುಭವಿಸುತ್ತಾನೆ" ಎಂದು ಹೇಳುತ್ತಾರೆ. ಇದು ಯಾವ ನ್ಯಾಯ? ಬಂದ ಸುಖಕ್ಕೆಲ್ಲಾ ದೇವರು ಕಾರಣವಂತೆ, ಬಂದ ಕಷ್ಟಕ್ಕೆಲ್ಲಾ ಮನುಷ್ಯನೇ ಕಾರಣವಂತೆ. ಮನುಷ್ಯನಿಗೆ ಕೆಟ್ಟ ಮನೋವೃತ್ತಿಯನ್ನು ಕೊಟ್ಟವನು ದೇವರಲ್ಲವೇ? ಇಷ್ಟೇ ಅಲ್ಲ. ಮನುಷ್ಯನು ಸತ್ಕಾರ್ಯದಿಂದ ಸುಖವನ್ನು ಅನುಭವಿಸುವುದಾದರೆ ಮತ್ತು ದುಷ್ಕಾರ್ಯಗಳಿಂದ ಕಷ್ಟಗಳನ್ನು ಅನುಭವಿಸುವುದಾದರೆ ಅವನು ಕಷ್ಟವನ್ನು ಹೋಗಲಾಡಿಸುವುದಕ್ಕಾಗಿ ದೇವರನ್ನು ಏಕೆ ಪ್ರಾರ್ಥಿಸಬೇಕು.

ಹೀಗೆ ದೇವರು ಕ್ರೂರಿ, ಕಟುಕ, ನಿರ್ದಯನು, ಮಾನವನಿಗಿಂತ ಕೀಳು ದರ್ಜೆಯವನು ಎಂದು ತೀರ್ಮಾನಿಸುವುದಕ್ಕೆ ಬದಲು ಈ ಜಗತ್ತನ್ನು ಸೃಷ್ಟಿಸಿ ಅವನಲ್ಲಿರುವ ಪ್ರಾಣಿಗಳಿಗೆ ಕಷ್ಟಗಳನ್ನು ತುಂಬಿ ಅವುಗಳನ್ನು ಮರೆತು, ತಾನು ಮಾತ್ರ "ಪರಮಪದ" ಎಂಬ ಬೇರೆ ಒಂದು ಸುಖಮಯವಾದ ಲೋಕದಲ್ಲಿ ಆನಂದಮಯನಾಗಿರುವನೆಂದು ಅವನನ್ನು ಬೈಯ್ಯುವುದಕ್ಕೆ ಬದಲು ದೇವರೇ ಇಲ್ಲವೆಂದರೆ ಈ ಸಮಸ್ಯೆ ಪರಿಹಾರವಾಗುತ್ತದೆ ಅದುದರಿಂದ ಅಭಿಲಾಷೆ ಇಲ್ಲದ, ಉದ್ದೇಶವಿಲ್ಲದ, ಜ್ಞಾನ ಇಚ್ಛೆ ಕ್ರಿಯೆಗಳನ್ನು ಹೊಂದಿಲ್ಲದ ಪ್ರಕೃತಿಯೇ ಸೂಕ್ಷ್ಮಸ್ಥಿತಿಯಿಂದ ಸ್ಥೂಲಸ್ಥಿತಿಗೆ ಪರಿವರ್ತನೆಯಾಗುವುದೆಂದು ನಾವು ಸಿದ್ಧಾಂತ ಮಾಡುತ್ತೇವೆ. ಪ್ರಕೃತಿ ಸುಖಿಸುವುದೂ ಇಲ್ಲ, ದುಃಖಿಸುವುದೂ ಇಲ್ಲ. ಅದು ಮಾನವನ ನನ್ನ ಪಕ್ಷವನ್ನೂ ಗುರಿಯಿಲ್ಲದೆ ಹುಟ್ಟಿಸುತ್ತದೆ. ಮತ್ತು ಸಂಕಟವಿಲ್ಲದೆ ಸಾಯಿಸುತ್ತದೆ ಪ್ರಕೃತಿಯು ಜ್ಞಾನರಹಿತವಾದುದರಿಂದ ಕ್ರೂರಿಯೂ ಅಲ್ಲ. ಕರುಣಾಶಾಲಿಯೂ ಅಲ್ಲ, ಹೊಗಳಿಕೆಯಿಂದ ಪ್ರಕೃತಿಯನ್ನು ಒಲಿಸುವುದು ಸಾಧ್ಯವಿಲ್ಲ: ವಿಷಭರಿತವಾದ ಸರ್ಪವೂ ಶಾಂತನಾದ ಪರೋಪಕಾರಿಯೂ ಪ್ರಕೃತಿಗೆ ಒಂದೇ ಅಲ್ಲವೇ?

ಭಾರತೀಯ ದಾರ್ಶನಿಕರೂ ಕೂಡ ಬಾಳಿನ ಸಾವು ನೋವಿನ ಕಾರ್ಮೋಡಗಳನ್ನು ಕಂಡು ನಿರಾಶಾವಾದಿಗಳಾಗಿ ಈ ಭೂಮಿಯ ಮೇಲಿರುವ ಸಮಾಜಗಳಲ್ಲಿ ಜೀವಿಸುವುದಕ್ಕಿಂತ ಕಾಡಿನಲ್ಲಿ ಏಕಾಂಗಿಗಳಾಗಿ ಜೀವಿಸುವುದು ಮೇಲೆಂದು ಹೇಳಿದ್ದಾರೆ. ಕರುಣಾಮಯನಾದ ದೇವರಿದ್ದಾನೆಂದು ನಂಬಿ, ನಮ್ಮ ಸಂಕಟಗಳನ್ನೂ, ದುಃಖಗಳನ್ನೂ ಬಿಡಿಸುವುದಕ್ಕಾಗಿ ಅಡಿಗಡಿಗೆ ವ್ಯರ್ಥವಾಗಿ ಪ್ರಾರ್ಥನೆ ಮಾಡುತ್ತಲೇ ಇರುವುದಕ್ಕೆ ಬದಲಾಗಿ ಮಾನವನು ಸಂಸಾರವನ್ನು ತ್ಯಜಿಸಿ ಕಾಡಿಗೆ ಹೋಗುವುದು ಒಳ್ಳೆಯದು ಅಥವಾ ಆತ್ಮಹತ್ಯೆ ಮಾಡಿಕೊಳ್ಳುವುದು ಲೇಸು ಎಂದು ಹೇಳಬೇಕಾಗುತ್ತದೆ. ಆದರೆ ವಿವೇಕಶಾಲಿಯು ಮಾತ್ರ ದೇವರೇ ಇಲ್ಲವೆಂದು ದೃಢವಾಗಿ ನಂಬಿ ಸಿದ್ಧಾಂತಮಾಡಿ ತನ್ನ ಸ್ವಪ್ರಯತ್ನದಿಂದಲೂ ಮತ್ತು ಸಮಾಜದ ಉತ್ತಮವಾದ ಸಂಸ್ಥೆಗಳ ಏರ್ಪಾಡುಗಳಿಂದಲೂ ತನ್ನ ಮತ್ತು ಸಮಾಜದವರ ಆದಿಭೌತಿಕ ಕಷ್ಟ, ನಷ್ಟ, ಸಾವು ನೋವುಗಳನ್ನು ಆದಷ್ಟು ಮಟ್ಟಿಗೆ ಕಡಿಮೆ ಮಾಡಲು, ಉತ್ಸಾಹದಿಂದ ಕಾರ್ಯಗಳನ್ನು ಕೈಗೊಳ್ಳುತ್ತಾನೆ.

ವೇದಾಂತಿ: ನಾವು ಅನುಭವಿಸುತ್ತಿರುವ ಮತ್ತು ವಾಸಮಾಡುತ್ತಿರುವ ಜಗತ್ತು "ತೋರಿಕೆಯ ಜಗತ್ತು" ಎಂದು ಹಿಂದೆಯೇ ತಿಳಿಯಪಡಿಸಿದ್ದೇವೆ. ಏಕೆಂದರೆ ಮನುಷ್ಯನ ಅಂತಃಕರಣದ ಅಥವಾ ಮನಸ್ಸಿನ ಹೊರಗಡೆ ಇರುವ ನಿಜವಾದ ಜಗತ್ತು ನೊಡನೆ ಅವನ ಅಂತಃಕರಣವು ಅಲೆಗಳು ಸಂಯೋಗವಾಗುವುದರಿಂದ ಅವನಿಗೆ ಉಂಟಾಗುವ ಅನುಭವ ಮತ್ತು ವಿಷಯಜ್ಞಾನವೇ ತೋರಿಕೆಯ ಜಗತ್ತು. ಈ ತೋರಿಕೆಯ ಜಗತ್ತಿನಲ್ಲಿ ಪ್ರಾಣಿಗಳಿಗೂ ಮನುಷ್ಯರಿಗೂ ಸಾವು, ನೋವು, ಸಂಕಟಗಳು ಇವೆ ಎಂಬುದನ್ನು ಎಲ್ಲರೂ ಒಪ್ಪಲೇಬೇಕು. ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪನಾದ ಸರ್ವಸಾಕ್ಷಿಯಾದ ದೇವರು ತನ್ನ ಪ್ರಕಾರಗಳಾದ ವೈಯಕ್ತಿಕ ಸಾಕ್ಷಿಗಳೊಡನೆ ಸತ್ಯನಾಗಿ ಇರುವನು ಎಂಬುದನ್ನು ತಿಳಿಯಪಡಿಸಿರುವೆವು. ಮತ್ತು ಆ ದೇವರು ಕರುಣಾಮಯನೆಂಬುದನ್ನು ಭಕ್ತರು ಸಾಕ್ಷಾತ್ಕರಿಸಿರುವರು. ಹೀಗೆ 'ಸಾಕ್ಷಿಯು ಇರುವಿಕೆ; ತೋರಿಕೆಯು ಜಗತ್ತಿನಲ್ಲಿ ಸಾವು, ನೋವು ಸಂಕಟಗಳ ಇರುವಿಕೆ; ದೇವರು ಕರುಣಾಮಯನಾಗಿ ಇರುವಿಕೆ ಎಂಬಿವು ಮೂರಕ್ಕೆ ಸತ್ಯವಾದ ಅನುಭವಗಳಾಗಿರುವಾಗ, ಇವುಗಳಲ್ಲಿ ಒಂದಕ್ಕೆ ಮಾತ್ರ ಬೆಲೆಯನ್ನು ಕೊಟ್ಟು, ಬಾಕಿ ಎರಡೂ ಇಲ್ಲವೇ ಇಲ್ಲವೆಂದು ವಾದಿಸುವುದು ನ್ಯಾಯವಾದ ತರ್ಕವಲ್ಲ. ಕೆಲವರು ಸಾಕ್ಷಿಯಾದ ಬ್ರಹ್ಮನೊಬ್ಬನೇ ಇದ್ದಾನೆ; ಜಗತ್ತು ಸುಳ್ಳು: ಅದುದರಿಂದ ನಿಜವಾದ ದೇವರು ಜಗತ್ತನ್ನು ಸೃಷ್ಟಿಸುವುದೇ ಇಲ್ಲ ಮತ್ತು ಸಾವು, ನೋವು, ಸಂಕಟಗಳು ಕನಸಿನ ಹಾಗೆ ಭ್ರಾಂತಿಯಾಗಿದ್ದು ಇಲ್ಲವೇ ಇಲ್ಲವೆಂದು ಹೇಳುತ್ತಾರೆ. ಹೀಗೆ ಹೇಳುವುದರಿಂದ ದೇವರು ಕರುಣಾಮಯನಲ್ಲ, ಅವನು ನಿರ್ದಯ ಕ್ರೂರಿ ಎಂಬ ಆಕ್ಷೇಪಣೆಗೆ ಗುರಿಯಾಗುತ್ತಾನೆ. ನಾಸ್ತಿಕರಾದ ನೀವು ಜಗತ್ತಿನಲ್ಲಿ ಸಾವು, ನೋವು ಸಂಕಟಗಳಿರುವುದು ನಿಜ: ಅದುದರಿಂದ ಇವನ್ನು ಸೃಷ್ಟಿಸಿದ ದೇವರು ಕಟುಕನಾಗಿರಬೇಕು; ಇಲ್ಲದಿದ್ದರೆ ದೇವರೇ ಇಲ್ಲವೆಂದೇ ವಾದಿಸುತ್ತೀರಿ. ಈ ಮೇಲಿನ ಮೂರು ಪಂಥಗಳೂ ಒಂದೊಂದು ಅನುಭವಕ್ಕೆ ಮಾತ್ರ ಹೆಚ್ಚು ಬೆಲೆಯನ್ನು ಕೊಟ್ಟು ಬಾಕಿ ಎರಡು ಅನುಭವಗಳನ್ನು ಉದಾಸೀನ ಭಾವದಿಂದ ಕಾಣುತ್ತವೆ.

(ಮುಂದುವರಿಯುವುದು.)

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist" Mysore.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.S.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P..

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu. Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT.,C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 18] Monday 22-2-1971 [PRICE NP 00-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

PHRENOLOGY

What is phrenology? It has been described as a study of an individual's mental capacity, talents and limitations as assessed by brain shape and size. And it involves the measurement of certain parts of the head.

Phrenology once flourished in the West, especially in Britain, particularly around the turn of the century, but more recently the death rot set in. The British Phrenological Society, founded in 1886, folded up in 1967!

Its massive library was split between University College, London, Cambridge University and Yale. Its members seemed to vanish from the face of the earth!

But at least one phrenological authority is still around. She is Miss Frances Hedderly, and she has written a book.

I called on her at her London home recently. A push on the door-bell and, before you could say 'Read any good heads lately?' there was Miss Hedderly.

"Well, yes, there aren't many phrenologists left. I suppose you could call me a phrenological advisor. I also give lectures and things. But a lot of the other people were frauds you know.

"They claimed to tell a person's future. You cannot do this. You can only uncover the individual traits, suggesting which parts of the brain could, with exercise, be strengthtened and brought into greater activity."

Her study has a welter of books, with a porcelain head marked out in sections and on one wall, an engraving of Dr. Francis Joseph Gall, 1758-1828. "He started phrenology off," said Miss Hedderly. "He made a lifelong study of the anatomy and physiology of the brain and discovered the logic of the brain pattern."

The human brain has 42 different centres. Gall, a Frenchman, discovered 27 of them and did much work in prisons, asylums and hospitals in trying to pinpoint brain pressure. The principles of phrenology are built on the knowledge of the physiology of the brain and the central nervous system.

"There are two main principles," said Miss Hedderly. "One is based on the fact that the brain contains a particular symmetrical pattern with each mental faculty functioning through a particular portion.

These are located on the outer surface of the skull. And by measurement an assessment of the strength or weakness of character-building qualities are determined."

The other is based on the size of the brain. On comparison, a large brain should be more powerful and effective than a small one. But this is balanced by a look at quality, activity, temperament, and physical build, and so on."

The brain can be divided into three strata. The first contains such faculties as relates to memory, and sense of rhythm—this running back to the "baser" instincts of defence, eating and domestic background.

The second includes the powers of reasoning, wit, love of beauty, ambition. The third—progressing to the crown of the head—includes the faculties that confer thought and regard for others, integrity and a love of truth and justice.

The trained phrenologist is able to weigh and assess mental capacity and discover the strength or weakness of character-building qualities by measuring or touching the head. "Phrenology provides the most direct and efficient means of revealing the individual to himself," says Miss Hedderly.

(To be Continued).

ನಾ ಸ್ತಿ ಕ ರ ವಾ ದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಆದರೆ ವೇದಾಂತಿಗಳು ಈ ಮೂರು ಅನುಭವಗಳಿಗೂ ಸಮನಾದ ಬೆಲೆಯನ್ನು ಕೊಡುವ ಶುದ್ಧವಾದ ತರ್ಕದಿಂದ ಕೂಡಿದ ವಿಚಾರ ಮಾರ್ಗದಲ್ಲಿ "ದೇವರು ದಯಾವಂತನಾದಾಗ್ಯೂ ತೋರಿಕೆಯ ಜಗತ್ತಿನಲ್ಲಿ ಏಕೆ ಸಾವು ನೋವು ಸಂಕಟಗಳು ಇರುವುವು" ಎಂಬ ಪ್ರಶ್ನೆಗೆ ಉತ್ತರವನ್ನು ಕೊಡುವರು. ಇವರ ಉತ್ತರವನ್ನು ವಿಶದವಾಗಿ ವಿವರಿಸುವೆವು.

ಮೊದಲನೆಯದಾಗಿ ಜಗತ್ತಿನಲ್ಲಿ ಸುಖವು ಹೆಚ್ಚೋ ದುಃಖವು ಹೆಚ್ಚೋ ಎಂಬ ವಿಷಯವನ್ನು ವಿಚಾರಮಾಡಿ ತಿಳಿಯೋಣ. ಪ್ರಾಣಿಗಳಿಗೆ ಅನುಕೂಲವಾದ ವೇದನೆಯೇ ಸುಖವು; ಪ್ರತಿಕೂಲವಾದ ವೇದನೆಯೇ ದುಃಖವು. ಈ ಅನುಕೂಲ ಪ್ರತಿಕೂಲ ವೇದನೆಗಳು ಮಾನವ ಮಾನವರಿಗೆ, ಪ್ರಾಣಿ ಪ್ರಾಣಿಗೆ ಕಾಲ ಕಾಲಗಳಿಗೆ ಬೇರೆ ಬೇರೆ ವಿಷಯಗಳಲ್ಲಿ ಉಂಟಾಗುವುವು. ಆದರೆ ತೋರಿಕೆಯ ಜಗತ್ತಿನಲ್ಲಿ ದುಃಖಗಳು ಇರುವ ಹಾಗೆ ಸುಖಗಳೂ ಇರುವುವೆಂಬುದನ್ನು ಮರೆಯಕೂಡದು. ಒಟ್ಟಿನಲ್ಲಿ ಪ್ರಾಣಿಗಳಿಗೆ ಮುಖ್ಯವಾಗಿ ಮಾನವರುಗಳಿಗೆ ದುಃಖಗಳು ಅಧಿಕವೇ ಸುಖವು ಅಧಿಕವೇ ಎಂದು ಕೇಳಿದರೆ ಸುಖವೇ ಹೆಚ್ಚು ಎಂದು ಹೇಳಬಹುದು. ಏಕೆಂದರೆ ಪ್ರಾಣಿಯು ಜೀವಿಸಿರುವುದೇ ಅದಕ್ಕೆ ಸುಖವು. ಇದರ ಮೇಲೆ ಪ್ರತಿನಿತ್ಯವೂ ಆಹಾರಸೇವನೆ, ನಿರ್ಮಲವಾದ ವಾಯುವನ್ನು ಒಳಗೆ ತೆಗೆದು ಕೊಳ್ಳುವುದು, ವಿಶಾಲವಾದ ಪ್ರಪಂಚದ ನೋಟ ಮತ್ತು ತಿಳುವಳಿಕೆ, ಸಂಚಾರಾದಿಗಳು ಮತ್ತು ನಿದ್ರೆ ಎಂಬ ಸುಖಗಳನ್ನು ಎಲ್ಲಾ ಪ್ರಾಣಿಗಳೂ ಅನುಭವಿಸುವುವು. ಎಷ್ಟು ಕಷ್ಟಗಳು ಒದಗಿದರೂ ಅವುಗಳನ್ನು ಎದುರಿಸಲು, ಸಹಿಸಲು ಪ್ರಾಣಿಗಳೆಲ್ಲವೂ ಪ್ರಯತ್ನ ಪಡುತ್ತಿರುವುದೇ ವಿನಹಾ ಆತ್ಮಹತ್ಯೆಯಿಂದ ಸಾಯುವುದಕ್ಕೆ ಇಷ್ಟ ಪಡುವುದಿಲ್ಲ. ಪ್ರತಿ ಪ್ರಾಣಿಯೂ ಸದಾ ಕಾಲದಲ್ಲಿಯೂ ತಾನು ಮತ್ತು ತನ್ನ ವಂಶಗಳುಗಳು ದೀರ್ಘಕಾಲ ಜೀವಿಸಿರುವುದಕ್ಕೆ ಅದಷ್ಟು ದುಃಖಗಳನ್ನು ಕಮ್ಮಿ ಮಾಡಿ ಸುಖಗಳನ್ನು ವೃದ್ಧಿ ಪಡೆಯಲು ಸರ್ವಪ್ರಯತ್ನಗಳನ್ನೂ ಮಾಡುತ್ತಿರುವುದಲ್ಲವೆ? ಮನುಷ್ಯನೂ ಕೂಡ ತನ್ನ ಮತ್ತು ತನ್ನ ಕುಟುಂಬದವರ ದುಃಖಗಳನ್ನೆಲ್ಲಾ ಹೋಗಲಾಡಿಸಿ ಸುಖಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಯಾವಾಗಲೂ ಉಪಾಯಗಳನ್ನು ಕೈಗೊಳ್ಳುತ್ತಿರುವುದು ಎಲ್ಲರಿಗೂ ತಿಳಿದ ವಿಷಯ. ಮನುಷ್ಯ ಮನುಷ್ಯನಿಗೆ ಸುಖಗಳಲ್ಲಿ ತಾರತಮ್ಯವಿದ್ದಾಗ್ಯೂ ಪ್ರತಿಯೊಬ್ಬ ಮಾನವನು ಮತ್ತು ಪ್ರಾಣಿಯು ತನ್ನ ಒಟ್ಟು ಜೀವಿತ ಕಾಲದಲ್ಲಿ ದುಃಖಗಳಿಗಿಂತ ಹೆಚ್ಚು ಪಾಲು ಸುಖಗಳನ್ನು ಅನುಭವಿಸುತ್ತಾನೆ ಎಂಬುದು ನಮ್ಮ ಅನುಭವದಲ್ಲಿದೆ. ಕೆಲವು ಪ್ರಾಣಿಗಳು ಇನ್ನು ಕೆಲವು ಪ್ರಾಣಿಗಳನ್ನು ತಿನ್ನಬಹುದು, ಮತ್ತು ಮಾನವರಲ್ಲಿ ಅನೇಕರು ಕೆಲವು ಪ್ರಾಣಿಗಳನ್ನು ತಿನ್ನಬಹುದು. ಆದರೂ ಶೇಕಡ ತೊಂಬತ್ತೈದಕ್ಕಿಂತ ಹೆಚ್ಚು ಸಂಖ್ಯೆಯ ಪ್ರಾಣಿಗಳು ಇತರ ಪ್ರಾಣಿಗಳಿಂದ ತಿನ್ನಲ್ಪಡದೆ ಜೀವಿಸಿವೆ ಎಂಬುದನ್ನು ಗಮನಿಸಬೇಕು. ಆದುದರಿಂದ ಈ ಜಗತ್ತು ಬರೀ ಸಾವು, ನೋವು, ಸಂಕಟಗಳಿಂದ ಮಾತ್ರ ಕೂಡಿದೆ ಮತ್ತು ಅದರಲ್ಲಿ ಸುಖವೇ ಇಲ್ಲವೆಂದೂ, ದೇವರು ನಿರ್ದಯನೆಂದೂ ಹೇಳುವುದು ಉತ್ಪ್ರೇಕ್ಷೆಯೇ ಹೊರತು ನಿಜವಲ್ಲ. ಒಟ್ಟನಲ್ಲಿ ನೋಡಿದರೆ ಜಗತ್ತಿನಲ್ಲಿ ಸುಖವೇ ಹೆಚ್ಚಾಗಿದ್ದು ಪ್ರಜಾ ಸಂಖ್ಯೆಯು ವೃದ್ಧಿಯಾಗುತ್ತಲೇ ಇರುವುದು. ಕಳೆದ ನೂರಾರು ವರ್ಷಗಳಲ್ಲಿ ಭೂಮಿಯಲ್ಲಿ ಮಾನವರ ಪ್ರಜಾಸಂಖ್ಯೆಯು ದ್ವಿಗುಣವಾಗಿದೆ ಎಂದು ವರದಿಯಾಗಿದೆ.

ಎರಡನೆಯದಾಗಿ ಮನುಷ್ಯ ಸಮಾಜದಲ್ಲಿ ಅನೇಕ ದೋಷಗಳಿವೆಯೆಂದೂ, ಅದಕ್ಕೆ ದೇವರು ಕಾರಣನೆಂದೂ ವರ್ಣಿಸಿರುತ್ತೀರಿ. ಆದರೆ ಸಮಾಜದಲ್ಲಿ ನಾಗರೀಕತೆಯು ಬೆಳೆದಹಾಗೆಲ್ಲಾ ಜನಗಳಿಗೆ ಕಷ್ಟಗಳು ಕಮ್ಮಿಯಾಗುತ್ತಾ ಸುಖಗಳು ಹೆಚ್ಚುತ್ತಿವೆಯೆಂಬುದನ್ನು ಮರೆಯಕೂಡದು. ಒಹು ಪುರಾತನಕಾಲದ ಕಾಡುಜನರು ಸಮಾಜ ಮೊದಲುಗೊಂಡು ನಾಗರೀಕತೆಯಿಂದ ಕೂಡಿದ ಈಗಿನ ಸಮಾಜಗಳ ಸ್ಥಿತಿಗಳನ್ನು ಹೋಲಿಸಿದರೆ ಕಂಡುಬರುವುದೇನು? ಹಿಂದಿನ ಕಾಲದಲ್ಲಿದ್ದ ಕುಟುಂಬ ಕುಟುಂಬಗಳಿಗೆ ಇದ್ದ ಜಗಳಗಳು, ಹಳ್ಳಿ ಹಳ್ಳಿಗಳ ಕಲಹಗಳೂ ದೇಶ ದೇಶಗಳ ಹೋರಾಟಗಳೂ, ಜನಾಂಗ ಜನಾಂಗಗಳೂ ಯುದ್ಧಗಳು ಮಾಯವಾಗಿ ಈಗ ಚಕ್ರಾಧಿಪತ್ಯಗಳ ಯುದ್ಧಗಳು ಮಾತ್ರ ನಿಂತಿವೆ. ನಾಗರೀಕತೆಯು ಇನ್ನು ಮುಂದೆ ಪರಿಪೂರ್ಣತ್ವವನ್ನು ಪಡೆದರೆ ಈ ಚಕ್ರಾಧಿಪತ್ಯಗಳ ಯುದ್ಧವು ಮಾಯವಾಗಿ ಭೂಮಿಯಮೇಲಿರುವ ಮನುಷ್ಯರೆಲ್ಲರೂ ಒಂದೇ ವಿಶಾಲ ಸಮಾಜಕ್ಕೆ ಸೇರಿ, ಶಕ್ತಿವಂತರು ಮತ್ತು ಕಪಟಿಗಳು ಅಶಕ್ತರನ್ನೂ ನಿಷ್ಕಪಟಿಗಳನ್ನೂ ಹಿಂಸಿಸುವುದು ವಂಚಿಸುವುದು ಮೊದಲಾದ ನ್ಯೂನತೆಗಳು ಸಮಾಜದಲ್ಲಿ ಕಂಡುಬರುವುದಿಲ್ಲ. ಇಷ್ಟೇ ಅಲ್ಲ, ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳು ವೃದ್ಧಿಯಾಗುತ್ತಿರುವುದರಿಂದ ಅವುಗಳ ಪ್ರಯೋಗಗಳ ಸಹಾಯದಿಂದ ಕ್ರೂರ ಮೃಗಗಳು, ವಿಷಕ್ರಿಮಿಗಳು, ಅಂಟುರೋಗಗಳು, ಭೂಕಂಪ, ಅಗ್ನಿಪರ್ವತ, ಚಂಡಮಾರುತ ಇವೇ ಮೊದಲಾದವುಗಳ ಹಾವಳಿಯಿಂದ ಉಂಟಾಗುವ ಕಷ್ಟಗಳು ಕಮ್ಮಿಯಾಗುತ್ತಿರುವುದರಿಂದ "ಹೊಟ್ಟಿಗಿಲ್ಲ, ಬಟ್ಟೆಗಿಲ್ಲ, ನೆರಳಿಲ್ಲ" ಎಂಬ ಹಾಹಾಕಾರಗಳು ಕಮ್ಮಿಯಾಗುತ್ತಿರುವುದನ್ನು ಮರೆಯಬಾರದು. ವಿಜ್ಞಾನಶಾಸ್ತ್ರಗಳು ಇನ್ನೂ ವೃದ್ಧಿಯಾಗುತ್ತವೆ. ಮತ್ತು ಅತ್ಯುತ್ತಮವಾದ ಸರ್ಕಾರಗಳು ಏರ್ಪಾಡಾಗುತ್ತವೆ. ಆಗ ಈಗಿನ ಸಮಾಜಗಳಲ್ಲಿರುವ ತೊಂದರೆಗಳೂ ಕೂಡ ಬಹುಮಟ್ಟಿಗೆ ನಿವಾರಿಸಲ್ಪಡುವವು, ಆದುದರಿಂದ ಸಮಾಜಗಳಲ್ಲಿ ಅನ್ಯಾಯಗಳಿವೆ ಎಂದು ಹೇಳಿ, ಆ ಅನ್ಯಾಯಗಳಿಗೆ ದೇವರು ಕಾರಣನು ಎಂದು ತಪ್ಪಾಗಿ ಹೇಳಿ, ಅಮೇಲೆ ದೇವರು ಕ್ರೂರಿ ಎಂದಾಗಲಿ ಅಥವಾ ದೇವರೇ ಇಲ್ಲವೆಂದಾಗಲಿ ವಾದಿಸುವುದು ನ್ಯಾಯವಲ್ಲ. ಮಹಾತ್ಮರು ದೇವರನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಿ ಅವನ ಧರ್ಮರೂಪವಾದ ಜಗತ್ತಿನ ಕಟ್ಟಳೆಗಳನ್ನು ತಿಳಿದು ಜನರಿಗೆ ನೀತಿ ತತ್ವಗಳನ್ನು ಉಪದೇಶ ಮಾಡಿದ್ದಾರೆ. ಈ ಉಪದೇಶಗಳನ್ನು ಸಮಾಜದಲ್ಲಿರುವ ಬಹುಮಂದಿ ಜನರು ಅನುಸ್ಥಿಸಿದರೆ ಸಮಾಜದಲ್ಲಿ ಕಷ್ಟಗಳು ಮತ್ತು ಹಿಂಸೆಗಳು ತೊಲಗಿ ಎಲ್ಲರಿಗೂ ಸುಖಶಾಂತಿಗಳು ದೊರೆಯುತ್ತವೆ.

(ಮುಂದುವರಿಯುವುದು.)

THE BHAGAVAD-GEETHAA

CHAPTER IX

Dear Arjuna, you are not envious of Me. Therefore I shall impart to you this great secret It comprises both general knowledge and mystic knowledge. Knowing it you will be saved from unhappiness.

It is a royal knowledge and royal secret. It is sacred. It is sublime. It is cognisable, and righteous. It is easy to comply with, and everlasting.

Wanting in faith towards it, men return to their worldly sorrows without finding Me.

All this world of life is a manifestation of Me with my invisible being. All beings are based in Me. But I am not based in them.

By my Divine yoga, I cause their being and sustain them; but I am not in them, and they are not in Me.

Just as the great wind, located in the sky, spreads everywhere unrestrained, so all things everywhere are embraced by Me like the wind.

At the end of the kalpa or Brahma's Day, all beings get lost in My Prakriti or immortal state. And when the new Day dawns, I loosen them into life again.

In accordance with My primordial prakriti, I let them out into the arena again and again The whole world of beings is helpless, because they are subject to the bondage of Prakriti.

These doings do not bind Me, Arjuna. I remain as one indifferent, and am not entangled by the doings.

Under My supremacy Divine Nature gives birth to the whole animate and inanimate creation. That causes the world cycles to go on.

Fools who see Me in human form, are apt to despise Me, unaware of My Divine State as the Supreme Head of Creation.

They are men of worthless desires, worthless actions, worthless knowledge, and worthless selves, misguided into the ways of the wicked and the vile.

But great-souled men, gaining spiritual insight, know Me as the everlasting Creator of the Universe, and worship Me with steadfast devotion.

They pray to Me constantly, practising strict control of the senses, paying obeisance to Me with unalloyed devotion, and dedicating themselves to Me day in and day out.

Some reach Me by their Jnyaana-yagnya or the realm of the intellect, and worship Me as One, or as Many, or as a Universal Being.

I am Vedic sacrifice, I am the daily ritual of the Dwijas, I am the oblation offered to the pitris or ancestors, I am the Soma offering, I am the chanted mantra,

I am the ghee ladled into the sacrificial fire, I am Agni the sacrificial carrier, and I am the ingredients consumed in the sacred fire.

I am the father of this Universe, its mother, its sustainer, its grand-father. I am knowable as the sacred one. I am the Ric, Saama, and Yajur Vedas.

I am the goal, maintainer, master, observer, abode, succourer, friend, origin, and, location, and immortal seed.

I am the heat-giver, the rain-giver, and rain-with-holder. I am the elixir of life, I am the doom, I am both good and bad.

Men of Vedic orthodoxy, performing sacrifices, absorbing soma, and cleansed of impurities, seek heaven in Swarga. They reach that happy heavenly abode, and there enjoy angelic pleasures.

They so enjoy till their store of Punya is exhausted, and then come back to the world of men. Thus the pursuers of the Vedic path alternate between heaven and earth, everlastingly.

But those who seek no other saviour, and worship Me with devotion, such men and women of constant dedication, I take under My special care.

Persons who offer their worship to other gods with due faith, they should be deemed to worship Myself, though in unorthodox ways.

I am the recipient and sovereign of all varieties of yagnas. But not knowing Me, they swerve from reality.

Those who worship the angels go to them. Those who worship their ancestors, reach them. Those who worship other entities attain them. And those who worship Me reach Me.

Whatever a pure devotee offers with a spirit of dedication, be it, a leaf, a flower, a fruit, or a liquid, I accept it willingly.

Whatever you do, whatever you eat, whatever you offer in oblations, whatever you give in charity, what penance you undertake, you dedicate to Me.

Thus you will be saved from their consequences, good or bad, and raised by your ascetic soul, you will attain salvation and reach Me.

To me all are equal. There is none I hate, and none I love. But those who worship Me with devotion, they are in Me, and I am in them.

Even if a man of bad ways worships Me single-mindedly, he must be recognised as a good man going on the right path.

Soon he will become pure of heart and attain peace. Know, Arjuna, that my devotee will never perish.

Even those born in the lower grades of society, if devoted to Me, will reach salvation.

And surely, the higher born, pure-living, and devoted to Me, will attain Me.

Arjuna, this world is transient and miserable. Therefore you seek Me, think of Me, be devoted to Me, worship Me, and bow to Me. And by so dedicating yourself to Me, you will become one with Me.

End of Chapter IX

Bombay
10-2-71.

Dear Shri Josyer,

Prof. Athavale, a retired, eminent Professor of Sanskrit, has been working on topics connected with Alankara Shastra. He has received grant from Gujarat University for his project. I mentioned to him about your bringing out Bhoja's "Sringara Prakasha" (vols I-III). He requested me to write to you on his behalf and place an order for all the three volumes, (chap. 1 to 24) one copy each. He has to return the books to the Gujarat University after completing his project. He needs therefore the bill in duplicate with usual discount. Kindly send him the 3 volumes by V.P.P.

With best regards,

Yours Sincerely,
(Dr.) V. M. Kulkarni.
Professor.

ಮತದಾರರೇ!!
ಅಪಮೃತ್ಯುವನ್ನುಗಮನಿಸಿ

ತಮಗೆ ಇದೇ ಅಂತ್ಯ ಅವಕಾಶ

ಭಾರತದೇಶೀಯರ ಅಗ್ರ ಅಗತ್ಯ ಅನ್ನ, ಬಟ್ಟೆ ಅಥವಾ ಕುಟುಂಬ ಯೋಜನೆ ಅಲ್ಲ. ಅವರ ಬಹುಮತಕ್ಕೆ ಒದಗಿರುವ ವಿಪತ್ತು ಭಾರತದೇಶೀಯರ ಎದೆ ಇರಿಯುತ್ತಿರುವ ತೀವ್ರಶೂಲ. ಸ್ವಾತಂತ್ರ್ಯವೆಂಬ ಕನ್ನಡಿಯಗಂಟು ಕಂಡಮೇಲೆ, ಭಾರತದೇಶೀಯೇತರ ಮತಾವಲಂಬಿಗಳ ಸಂಖ್ಯೆ ಶೇಕಡ 5ರ ರಿಂದ ಕ್ರಮವಾಗಿ 10, 20, ರೀತಿಯಲ್ಲಿ ವೃದ್ಧಿಹೊಂದುತ್ತಾ ಈಗ 40ಕ್ಕೂ ಮಿಗಿದೆ. ಅಂದಮೇಲೆ ದೇಶೀಯರ ಅಳಿವು ಸನ್ನಿಹಿತವಾದಂತೆ. ಈಗ ದೇಶೀಯ ಮತದಾರರು ಪೂರ್ಣ ಎಚ್ಚೆತ್ತು, ಇದೇ ತಮಗಿರುವ ಅಂತ್ಯ ಅವಕಾಶ ಎಂಬುದನ್ನು ತುರ್ತು ಗಮನಿಸಿ, ತಮ್ಮ ಅಮೂಲ್ಯ ಓಟಿನ ಸದುಪಯೋಗದ ಮೂಲಕ ಭಾರತದೇಶೀಯರ ಅಪಮೃತ್ಯು ನಿವಾರಣೆ ಮಾಡುವಂತಾಗಲಿ.

ಎಸ್. ಎಸ್. ಸುಬ್ರಹ್ಮಣ್ಯಶಾಸ್ತ್ರೀ.
ವಿದ್ವಾನ್.

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

ORIENTAL BOOK CENTRE, Ahmedabad I:
Please supply the following books:
Shringara Prakasha Vol. I one.
" II one.
" III Three.

SARASWATI PUSTAK BHANDAR, Ahamedabad I:
Please supply the following books by V.P.P.:
2 copies Sanskrit Civilization by G. R. Josyer.
2 " "Sanskrit Wisdom" G. R. Josyer.

ISMAIL YUSUF COLLEGE, Bombay 60:
Please send at your earliest convenience the 3 volumes of Bhoja's Shringara Prakasha.

ELPHINSTONE COLEEGE, Bombay 32:
Kindly arrange to supply Bhojaraja's Shringara Prakasha Vol. II.:

G. Ramachandrachar, Raja Veda Pathasala, Kumbhakonam:
Please send 1 copy of Rigveda Samhita Pada Patha by V.P.P.

Veda Pathasala, Sri Pejawar Matha, Udupi:
Please send by V.P.P. Aswalayana Purva Pragoga, and Shraadha Prayoga.

SriSangan Basavaiya Swamulu, Chief Archak, Temple, Srishailam:
Please send Mahanyasadi 6 copies by V.P.P,

R. Krishna Sastry, Veda Parayanamdar, Temple, Tirupati Hills:
Please send 1 copy of Yajusha Purva Prayoga by V.P.P.

Executive Officer, Devasthanam, Simhachalam:
Please send by V.P.P.
Paadma Samhita, Sandhan Seva, Utsava Sangraham,
Mahanyasadadi Mahotsava Pragoga, Udakasaantyadi.

Vavilala Krishnamurthy, Devaghat, Gaya, Behar:
Please send Yajurveda Samhita vol. I, by V.P.

S. M. Maurie, Rubber Technologist, Raipur, M.P.:
Please send 1 copy of Mahanyasadi without fail.

P. S. Anantanarayana Ghanapaathi, 2 Nadu Street Mylapur, Madras:
Please send 1 copy of Yajurveda Paraayatam, by V.P.P.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, PH.D. Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular „ Rs. 10.

CORONATION PRESS, MYSORE-4.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

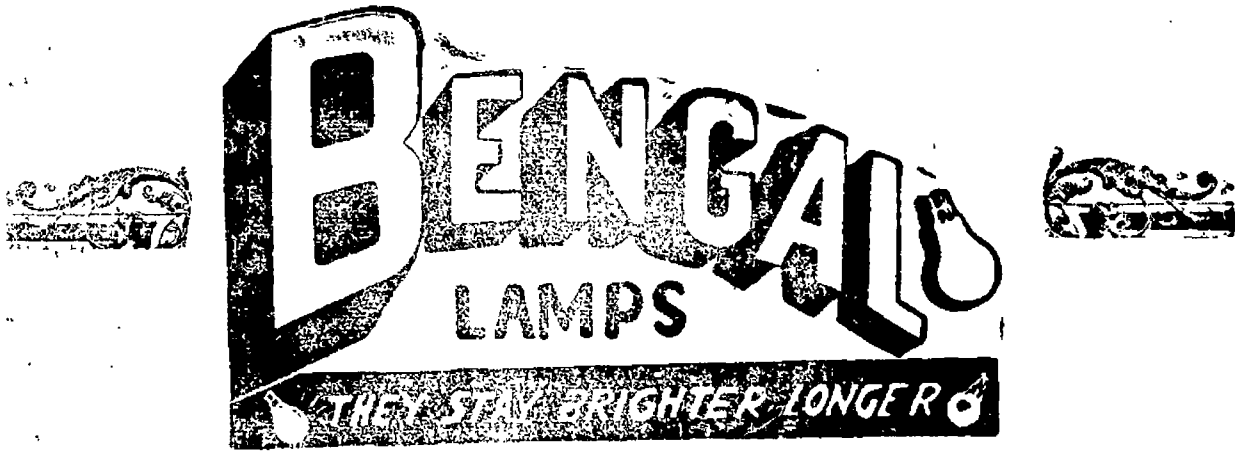
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 19] Monday 1-3-1971 [PRICE NP 00-10



HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

PHRENOLOGY

(Continued from last issue)

"It also points out the possibility of talent powers within the brain." It has been proved especially successful in career guidance.

"The exceptionally high head with average width would get different advice from the person with above average head which is narrower between the ears, for instance. The latter would probably have greater lack of executive energy. He could even be a day-dreamer—always thinking, never doing."

But Miss Hedderly sees its greatest value comin ginto conjunction with hospital work. "A high proportion of my clients are young people—teenagers who see no sense in living, drifters, children from broken homes, they come for advice. Quite often their parents send them. These are people suffering from stress—they need a better balance between the mental powers because a combination of the faculties is the important thing. I prepare a five-page report on them.

"But I'm sure that some doctors working with children also use phrenological methods—but would rather not make it public because it's been degraded over the years."

She believes that phrenology reveals the strong dominant qualities in difficult children, which in their activity create the unbalance. "Other faculties could be called into activity and strengthened-particularly the character-moulding parts. Time should see a better balance between the mental powers."

Miss Hedderly has studied phrenology for 27 years. In 1958 she gained the British Phrenological Society's certificate of proficiency. "People say how can you prove what you say about phrenology? Well I can't. It's a matter of experience—looking for the prominence of the brain centres and a combination of faculties"

So it is a well-developed forehead for the artistically inclined. a high head for the highly moral character, and full, rounded back of the head for the confident, friendly chap. That much I learned from my chat with Miss Hedderly.

She's an engaging, quietly spoken lady but of a rather disarming habit. In mid-conversation she seized a pair of calipers and proceeded to measure my head.

This was followed by a tape measurement of my cranium, exploration of the forehead and an examination of the top of my head.

Either I have an interesting head—or the world's remaining phrenologists are running desperately short of clients!

B. M.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, s,many years be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Paper Edition Rs. 20. Popular Edition Rs. 10.

RUSSIAN AID

There are at present 66 industrial and other projects which have been constructed or are being constructed in India under various Indo-Soviet Agreements.

More than 30 of the Soviet-aided projects, mainly big modern plants in Metallurgy, Power Generation, Oil Production and Refining, Coal Industry, Medical Industry, Instrumentation etc., have been commissioned.

Soviet Union has provided India long term credits totalling Rs, 1022 crores for the construction of the 65 projects.

The Projects built or are being built with Soviet assistance in South India include: Thermal Power Station at Neyveli, Hydro-Power Station at Mettur, Surgical Instruments Plant in Madras, Continuous Steel Casting Plant at Arkonam, Synthetic Drugs Plant in Hyderabad, State Seed Farms in Mysore and Kerala.

The Iron aud Steel enterprises already built (as in Bhilai) or are under construction (as in Bokaro) in India with Soviet assistance, will ensure an annual production of 7·2 million tons of steel.

The total capacity of the power stations built or are being built with Soviet aid exceeds 3 million kilowatts, which equals 25 per cent of all the operating power capacity of India.

The quantity of equipment produced by the Heavy Engineering Plant at Ranchi being built with Soviet Cooperation, will be sufficient to fit out iron and steel mills with a capacity of one million tons of steel a year.

The Heavy Electrical Equipment Plant whose construction is being completed with Soviet assistance in Hardwar, has a manufacturing capacity of 1·5 million KW in turbo-generating units; 1·3 million KW in hydro-generating units! and electric machines of 515,000 KW annual capacity.

The oil and Natural Gas Commission discovered with Soviet assistance 18 oil deposits in Gujarat and 3 in Assam. The extractable reserves of oil discovered amount to about 136 million tons and of gas about 36 milliard sq. metres.

The Oil Refineries built with Soviet assistance in Koyali in Gujarat and Barauni in Bihar have an annual capacity of 3 milion tons each. The capacity of Koyali Refinery would shortly be increased to 4·5 million tons.

The Soviet aided Surgical Instruments Plant in Madras is designed to produce 164 items and 2·5 million pieces of instruments annually.

The Synthetic Drugs Plant at Hyderabad has an annual capacity of 850 tons of synthetic drugs (finished product), 4,500 tons of intermediates (chemicals) from indigenous medicinal herbs.

The Antibiotics Plant at Rishikesh has a designed capacity of 300 tons of antibiotics annually including 85 tons of penicillin, 70 tons of streptomycin etc.

(To be continued.)

ಯಜುರುಪಾಕರ್ಮ ೦–೨೫.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೩೦.

ಭಗವದಾರಾಧನ ೦–೪೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಜಗದೇವರಾಜವಿಷ್ಣಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1-25.

Life of Saint Anantarya, in English and Hindi. 1-00.

The Rationalist

AGE OF ANIMLS

"How long do parrots live?" "Is it true that elephants live up to 200 years?" "Which is the oldest animal in the zoo?" These and a multitude of other questions about animal longevity, are constantly being asked of zoos and museums throughout the world.

Accurate information on the subject has not been available until recent years. This is because the only way of obtaining reliable figures for a wide variety of species is scrutiny of the records of the life spans of all creatures kept by zoological gardens and a few similar institutions. It will be obvious, however, that such records by no means represent the full length of time any species may possibly live, for only recently have naturalists realised to how great an extent even tropical creatures can be acclimatised, and there is little doubt that in the past far more exhibits succumbed to' 'coddling" than to exposure. For the longer-lived animals, therefore, it has been necessary to wait until this century for properly attested birth and death certificates.

Nevertheless, the extensive records now available from an interesting study are full of surprises to the layman and dispel a number of widely held illusions about animal ages. One of the most persistent of these is that elephants frequently live between 100 ond 200 years.

The late Major Stanley Flower, who devoted many years to collecting information on the longevity of animals, considere that there was no adequate evidence avail ble of any elephant reaching 70 years. Suc a statement is supported by the statistics the Bombay-Burmah Trading Compan Of their 17,000 elephants only about nir per cent live between 65 and 75 and les than two per cent live beyond 65 years.

No animal has gained a larger and mo undeserved record for longevity than th elephant. The fact remains however, th whereas the largest land mammal may quit possibly be capable of living for 70 years, i average duration is not more than 30 or 4 —a very short span considering that th creature is not mature until it is 25.

It is sometimes thought that size an longevity go together; the larger the anima the longer it will live. For mammals the is some substance in this belief. The tin house-mouse has a life span of less than tw years, the weasel may live to eight, and th domestic cat to 22. But the heavy pachy derms—rhino, hippo and elephant—may a top 40. But there are too many exception to take size as indicative of age, as othe than a very approximate guide to mammalia longevity.

Monkeys are notoriously short-lived an few chimpanzees survive for more than 2 years. The carnivores may be said to b long-lived. Lions have attained 40 year against the domestic cats' record of 2 Members of the canine tribe have lived ove 30 years, Ray Lankester having recorded domestic dog reaching 34 years. Th average longevity of bears is espicially high specimens having been recorded to hav lived in captivity over 30 years. Squirrel in proportion to their size far exceed the cat vaunted vitality and records of over 15 year are quite common.

The duration of life among cattle is als very short considering their size, few attain

ing 25 years. The record for a giraffe—17 years—is likewise short, considering the size of the animal. Amongst other mammals, sea-lions have lived over 15 years in captivity, and bats over 17 years, showing that a long life has little bearing on the size of the animal.

Little is known of the ages to which reptiles may live in a wild state. The records of those kept under observation, except in the case of tortoises, reveal no impressive figures. Twenty years appears to be a great age for any lizard, 40 a fair record for an alligator, 25 for the largest snakes. Chameleons rarely survive in zoos more than a couple of years.

Reptiles, that branch of the animal kingdom to which tortoises belong vary greatly in longevity. When one has gone through all the records of these reptiles, the extreme age limit may be fixed at about 200 years. The small turtle—of the tortoise family—sometimes lives over a 100 and there is evidence that one specimen may have reached the age of 123 years.

A Mediterranean tortoise has lived 125 years. But the longest lived tortoise, and the most ancient of all animals of which there is authentic record, is a Marion's tortoise which lived in the military barracks on Mauritius from 1766 to 1908 when it was killed by an accident at the age of at least 152 years.

Tales of toads surviving centuries still linger in remote rural districts, but 0 years is possibly the average duration for a frog or toad.

The great majority of fish provide reliable records of their ages at time of death both by their scales and otoliths, or ear bones. Most fish records have been gathered, of course, in acquaria, and though some of the figures are interesting, few are reliable guides to the exact age limit. The big catfish and the common carp have lived over 50 years in captivity.

The shell-bearing molluscs would seem to attain great age and carry indisputable indications of age in rings of growth upon their shells. A lobster in the Milport Acquarium is known to be 44 years old, and begins to show signs of senility.

In the insect world, certain grasshoppers and cicadas may perhaps hold the record and spend 17 years as grubs in the earth until a vast brood of them emerges suddenly like the blossoming of a tree, only to die after a few days of energetic maturity.

Birds are among the longest lived of all animals. This is all the more surprising because of the high-pressure lives they lead; their high temperature and covering of feathers rendering them comparatively immune to climatic changes. The zoo's statistics show some very remarkable figures. Some of the larger birds have lived for over half a century. There are records of a pelican and a condor both living 52, an eagle 56, an eagle-owl 68 and a raven 69. The domestic goose has been recorded to live 80 and the herring gull 50; many small perch birds, such as canaries, finches, skylarks and nightingales, over 20 years of age, a period almost equal to that enjoyed by the largest living bird—the ostrich.

But the longest-lived of all birds belong to the medium-sized parrot tribe. From various reliable sources, there are records of parrots topping the century. Among these are a grey parrot of a hundred, an Amazonian parrot of 102, and an Australian slender-billed cockatoo of the same age. The longest-lived bird of which there is authentic evidence appears to be a sulphur-crested cockatoo which died ween it was believed to be just short of 140 years. In extreme old age, some parrots exhibit all the signs of human senitly—baldness, loss of memory and failing senses.

U. C. G.

ನಾಸ್ತಿಕರವಾದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B.L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಮೂರನೆಯದಾಗಿ ಮನುಷ್ಯನು ಈ ಜಗತ್ತಿನಲ್ಲಿಯೇ ದುಃಖ ವಿಶ್ರವಿಲ್ಲದ ಶಾಶ್ವತ ಸುಖವನ್ನೂ ಕೂಡ ಪಡೆಯಬಲ್ಲನೇ ಎಂಬ ವಿಷಯವನ್ನೂ ಕೂಡ ವಿಚಾರಿಸೋಣ. ಪ್ರತಿಯೊಬ್ಬ ಮಾನವನೂ ಮೊದಲು ಆಧಿ ಭೌತಿಕ, ಆಧಿ ದೈವಿಕ ಮತ್ತು ಆಧ್ಯಾತ್ಮಿಕ ದುಃಖಗಳನ್ನು ಆದಷ್ಟು ಕಮ್ಮಿ ಮಾಡಿ ತನ್ನ ಶಾರೀರಿಕ ಮತ್ತು ಮಾನಸಿಕ ಸುಖಗಳನ್ನು ವೃದ್ಧಿಪಡಿಸಬಹುದು: ಅಷ್ಟು ಮಾತ್ರವಲ್ಲದೆ ಅವನು ಕ್ರಮೇಣ ದುಃಖಗಳನ್ನೆಲ್ಲಾ ನಿರ್ಮೂಲ ಮಾಡಿ ಆತ್ಯಂತಿಕ ಪರಮ ಸುಖ ಅಥವಾ ಆನಂದವನ್ನೂ ಪಡೆಯಬಹುದು ಎಂದು ವೇದಾಂತವು ಘೋಷಿಸುತ್ತದೆ. ಈ ತೋರಿಕೆಯ ಜಗತ್ತಿನ ಸುಖ ದುಃಖಗಳು ಸರ್ವಸಾಕ್ಷಿಯಾದ ದೇವರ ಸ್ವರೂಪದಲ್ಲೂ ಇರುವುದಿಲ್ಲ ಮತ್ತು ತೋರಿಕೆಯ ಜಗತ್ತಿಗೆ ಆಧಾರವಾದ ನಿಜವಾದ ಜಗತ್ತಿನಲ್ಲೂ ಇರುವುದಿಲ್ಲ. ಆದರೆ ಈ ಸುಖ ದುಃಖಗಳಿಗೆ ವೇದನೆಗಳಿಂದ ಕೂಡಿದ ಅಂತಃಕರಣದ ಅಲೆಗಳೇ ಕಾರಣ. ಆದುದರಿಂದ ಅಂತಃಕರಣದಿಂದ ಕೂಡಿರುವ ಮನುಷ್ಯರೇ ಮೊದಲಾದ ಪ್ರಾಣಿಗಳೆಲ್ಲವೂ ಸುಖ ದುಃಖಗಳನ್ನು ಅನುಭವಿಸುವುವು. ಆ ಅಂತಃಕರಣವು ತಾಮಸಿಕವಾಗಿದ್ದರೆ ದುಃಖವು ಹೆಚ್ಚುವುದು; ಅದು ರಾಜಸಿಕವಾಗಿದ್ದರೆ ಸುಖದುಃಖಗಳು ಸಮನಾಗಿರುವುದು: ಅದು ಸಾತ್ವಿಕವಾಗಿ ಬೆಳೆಯುತ್ತಿದ್ದರೆ ದುಃಖಗಳು ಕಮ್ಮಿಯಾಗುತ್ತಾ ಆನಂದವು ಹೆಚ್ಚುತ್ತಲೇ ಹೋಗುವುದು. ತನ್ನ ಅಂತಃಕರಣವನ್ನು ತಾಮಸವಾಗಿ ಇಟ್ಟುಕೊಳ್ಳುವುದೂ ಅಥವ ರಾಜಸವಾಗಿ ಇಟ್ಟುಕೊಳ್ಳುವುದೂ ಅಥವ ಸಾತ್ವಿಕವಾಗಿ ಇಟ್ಟುಕೊಳ್ಳುವುದೂ ಮಾನವನ ಶಕ್ತಿಗೆ ಒಳಪಟ್ಟದ್ದೆಯಲ್ಲವೆ? ಆದುದರಿಂದ ತನ್ನ ಸುಖದುಃಖಗಳಿಗೆ ಮಾನವನು ಕಾರಣನೇ ಹೊರತು ದೇವರಲ್ಲ ಎಂದು ವೇದಾಂತವು ತಿಳಿಸುತ್ತದೆ. ಈ ವಿಚಾರವನ್ನೇ "ಮನುಷ್ಯರ ಸುಖದುಃಖಗಳು ಅವರ ಕರ್ಮಕ್ಕೆ ಅಧೀನವಾಗಿವೆ" ಎಂದು ನಮ್ಮ ಪೂರ್ವಿಕರು ಹೇಳಿರುವುದು. ಭೂಮಿಯ ಮೇಲಿರುವವರೆಲ್ಲರೂ ಸತ್ವಗುಣವನ್ನು ಪಡೆಯುವುದಕ್ಕೆ ಅನುಕೂಲವಾದ ವಿದ್ಯಾರ್ಥಿಗಳ ಮತ್ತು ವಯಸ್ಕರ ಶಿಕ್ಷಣಗಳು ಎಲ್ಲಾ ಜನಾಂಗಗಳಲ್ಲಿಯೂ ಏರ್ಪಟ್ಟರೆ, ಈಗ ನೋವು, ಸಂಕಟಗಳಿಂದ ಕೂಡಿರುವ ಇದೇ ಜಗತ್ತಿನಲ್ಲಿ ಮಾನವರ ಕಷ್ಟಗಳೆಲ್ಲಾ ಕ್ರಮೇಣ ಬಹುಮಟ್ಟಿಗೆ ಪರಿಹಾರವಾಗುತ್ತವೆ ಮತ್ತು ಇದೇ ಜಗತ್ತು ಆನಂದಮಯವೂ ಆಗುತ್ತದೆ. ಆದುದರಿಂದ ಈ ಕಷ್ಟಗಳಿಗೆಲ್ಲಾ ದೇವರು ಕಾರಣನು; ಅವನು ದಯಾವಂತನಲ್ಲ ಎಂದು ವಾದಿಸುವುದು ದೋಷರಹಿತವಾದ ತರ್ಕವಲ್ಲ.

ನಾಸ್ತಿಕ: ಆಗಲಿ, "ದೇವರಿಂದ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟಿದೆ" ಎಂದು ನೀವು ಹೇಳುವ ಜಗತ್ತಿನಲ್ಲಿ ಈ ನ್ಯೂನತೆಯುನ್ನಾದರೂ ನೀವು ಒಪ್ಪಿಕೊಂದೇ ತೀರಬೇಕು. ಹುಟ್ಟುವ ಪ್ರಾಣಿಗಳೆಲ್ಲವೂ ಮತ್ತು ಮನುಷ್ಯರೂ ಕೂಡ ರೋಗಗಳ ಮತ್ತು ವಾರ್ಧಿಕ್ಯದ ಕಷ್ಟಗಳನ್ನೂ ಮತ್ತು ಸಾವಿನ ಸಂಕಟಗಳನ್ನೂ ಅನುಭವಿಸಲೇಬೇಕಲ್ಲವೆ? ವಿಶೇಷವಾಗಿ ಐಶ್ವರ್ಯವನ್ನೂ, ಅಧಿಕಾರವನ್ನೂ ಪಡೆದಿರುವ ಮಹಾರಾಜ ಅಥವ ಮುಖ್ಯ ಮಂತ್ರಿಯೂ ಕೂಡ ಜನ್ಮ, ಮೃತ್ಯು, ಜರಾ, ವ್ಯಾಧಿಗಳ ಸಂಕಟಗಳನ್ನು ಅನುಭವಿಸಿಯೇ ತೀರಬೇಕಲ್ಲವೇ? ಎಲ್ಲರಿಗೂ ಇಂಥ ಕಷ್ಟಗಳನ್ನು ಉಂಟುಮಾಡುವ, ಭಯಜನಕವಾದ ಈ ಜಗತ್ತನ್ನು ಭಗವಂತನು ದಯಾಶಾಲಿಯಾಗಿದ್ದ ಪಕ್ಷದಲ್ಲಿ ಸೃಷ್ಟಿಸುತ್ತಿರಲಿಲ್ಲವಷ್ಟೆ?

ವೇದಾಂತಿ: ಪ್ರಾಣಿಗಳಿಗೆ ಸಾವು ಎಂಬ ಕೊನೆಯಕಾಲದ ಕಷ್ಟವು ಅಂದರೆ ಮರಣದ ಸಂಕಟವು ಯಾವ ಮನುಷ್ಯನಿಗೂ ತಪ್ಪುವುದಿಲ್ಲ ಮತ್ತು ರೋಗಗಳ ನೋವುಗಳು ವಾರ್ಧಿಕ್ಯದ ಭಾವನೆಗಳು ಎಲ್ಲರಿಗೂ ಬಂದೇಬರುವುವು. ಆದುದುರಿಂದ ಸ್ಥೂಲವಾಗಿ ನೋಡಿದರೆ ಪ್ರಾಣಿಗಳಿಗೂ ಮನುಷ್ಯರಿಗೂ ಹುಟ್ಟು, ಸಾವು, ರೋಗಗಳು, ವಾರ್ಧಿಕ್ಯ ಇವುಗಳನ್ನು ಏರ್ಪಡಿಸಿದ ದೇವರು ನಿರ್ದಯನಾಗಿ ತೋರುತ್ತಾನೆ. ಆದರೆ ಈ ವಿಚಾರವನ್ನು ವೇದಾಂತಿಗಳು ಕೂಲಂಕಷವಾಗಿ ಪರೀಕ್ಷಿಸಿದ್ದಾರೆ ಅವರು ತಮ್ಮೊಳಗೆ ಹೀಗೆ ಆಲೋಚಿಸುತ್ತಾರೆ. ಎಂದಿನವರೆಗೆ ಮಾನವನು ಮನೇಂದ್ರಿಯಗಳನ್ನೂ ದೇಹದುಳನ್ನೂ ಒಳಗೊಂಡ ಶರೀರವನ್ನೇ "ತಾನು" ಎಂದು ತಿಳಿದು ನಂಬಿ, ಲೋಕದ ಕಾರ್ಯಗಳಲ್ಲಿ ಪ್ರವರ್ತಿಸುವನೋ ಅಲ್ಲಿಯವರೆಗೆ ಅವನಿಗೆ ರೋಗಗಳ, ವಾರ್ಧಿಕ್ಯದ, ಶರೀರದ ನೋವುಗಳ, ಮತ್ತು ಸಾವಿನ ಕಷ್ಟಗಳೂ ಭಯವೂ ಅವನ ಅನುಭವದಲ್ಲಿ ಕಂಡುಬರುವುವು. ಆದರೆ ಅವನು ತಾನು ದೇಹೇಂದ್ರಿಯ ಮನಃಪ್ರಾಣ ಬುದ್ಧಿಗಳಲ್ಲದ ಮತ್ತು ಅಹಂಕಾರ, ಮಮಕಾರ ರಹಿತನಾದ ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪನಾದ "ಸಾಕ್ಷಿ" ಆತ್ಮನೆಂಬುದನ್ನು ತಿಳಿದು, ನಂಬಿ, ಕರ್ಮಯೋಗ, ರಾಜಯೋಗ, ಜ್ಞಾನಯೋಗ, ಭಕ್ತಿಯೋಗ ಮತ್ತು ಪ್ರಪತ್ತಿ ಯೋಗಗಳ ಸಾಧನೆಗಳಲ್ಲಿ ನಿರತನಾದರೆ ಆಗ ಅವನಿಗೆ ಭಗವದ್ಗೀತೆಯ 13 ನೇ ಅಧ್ಯಾಯದಲ್ಲಿ ವಿವರಿಸಿರುವ "ಅಮಾನಿತ್ವ, ಅದಂಭಿತ್ವ, ಅಹಿಂಸಾ, ಕ್ಷಾಂತಿಃ, ಆರ್ಜವಂ, ಆಚಾರ್ಯೋಪಾಸನಂ, ಶಾಚಂ, ಸ್ಥೈರ್ಯಂ, ಆತ್ಮವಿನಿಗ್ರಹಃ ಇಂದ್ರಿಯಾರ್ಥೇಷುವೈರಾಗ್ಯಂ, ಅನಹಂಕಾರಮೇವಚ, ಜನ್ಮಮೃತ್ಯು ಜರಾ ವ್ಯಾಧಿ ದುಃಖ ದೋಷಾನುದರ್ಶನಂ, ಅಸಕ್ತಿರನಭಿಷ್ವಂಗಃ ಪುತ್ರದಾರಗೃಹಾದಿಷು, ನಿತ್ಯಂಚಸಮಚಿತ್ತತ್ವಂ ಇಷ್ಟಾನಿಷ್ಟೋಪಪತ್ತಿಷು, ಮಯಿಚಾನನ್ಯಯೋಗೇನ ಭಕ್ತಿರವ್ಯಭಿಚಾರಿಣೀ, ವಿವಿಕ್ತ ದೇಶಸೇವಿತ್ವಂ, ಅರತಿರ್ಜನ ಸಂಸದಿ, ಅಧ್ಯಾತ್ಮಜ್ಞಾನ ನಿತ್ಯತ್ವಂ, ತತ್ತ್ವಜ್ಞಾನಾರ್ಥದರ್ಶನಂ"–ಎಂಬ ಈ ಗುಣಗಳೇ ಉಂಟಾಗಿ ಅವನ ಅಂತಃಕರಣದಲ್ಲಿ "ಜನ್ಮಮೃತ್ಯುಜರಾವ್ಯಾಧಿ" ದುಃಖಗಳು ಉಂಟಾಗವುದಿಲ್ಲ. ಅಂಥಾ ಮಹಾತ್ಮನಾದ ಮನುಷ್ಯನನ್ನೇ "ಸ್ಥಿತಪ್ರಜ್ಞ" ನೆಂದು ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ವರ್ಣಿಸಿದೆ. ಸ್ಥಿತಪ್ರಜ್ಞಾವಸ್ಥೆಯನ್ನು ಪಡೆದಿರುವ ಮಹಾತ್ಮರು ಭಗವದ್ಗೀತೆಯ ಎರಡನೇ ಅಧ್ಯಾಯದಲ್ಲಿರುವ ಕೆಳಗಿನ ಶ್ಲೋಕಗಳನ್ನು ಮನನ ಮಾಡುತ್ತಾ, ಅವುಗಳಲ್ಲಿರುವ ಭಾವನೆಗಳನ್ನು ಸ್ಮರಿಸುತ್ತಾ ತಮ್ಮ ಜೀವನವನ್ನು ಧೀರರಾಗಿ ನಡೆಸುತ್ತಾ ಸುಖ ದುಃಖ ರಹಿತವಾದ ಆತ್ಮಾನಂದದ ರಸವನ್ನು ಈ ಜನ್ಮದಲ್ಲೇ ಅನುಭವಿಸುವರು.

(ಮುಂದುವರಿಯುವುದು.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilisation", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D, Simla.

"Profusely illustrated, attractivcly produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

ORIENTAL BOOK CENTRE, Ahmedabad I:
Please supply the following books:
Shringara Prakasha Vol. I one.
,, II one.
,, III Three.

SARASWATI PUSTAK BHANDAR, Ahamedabad I:
Please supply the following books by V.P.P.:
2 copies Sanskrit Civilization by G. R. Josyer.
2 ,, "Sanskrit Wisdom" G. R. Josyer.

ISMAIL YUSUF COLLEGE, Bombay 60:
Please send at your earliest convenience the 3 volumes of Bhoja's Shringara Prakasha.

ELPHINSTONE COLEEGE, Bombay 32:
Kindly arrange to supply Bhojaraja's Shringara Prakasha Vol. II.:

G. Ramachandrachar, Raja Veda Pathasala, Kumbhakonam:
Please send 1 copy of Rigveda Samhita Pada Patha by V.P.P.

Veda Pathasala, Sri Pejawar Matha, Udupi:
Please send by V.P.P. Aswalayana Purva Pragoga, and Shraadha Prayoga.

SriSangan Basavaiya Swamulu, Chief Archak, Temple, Srishailam:
Please send Mahanyasadi 6 copies by V.P.P,

R. Krishna Sastry, Veda Parayanamdar, Temple, Tirupati Hills:
Please send 1 copy of Yajusha Purva Prayoga by V.P.P.

Executive Officer, Devasthanam, Simhachalam:
Please send by V.P.P.
Paadma Samhita, Sandhan Seva, Utsava Sangraham,
Mahanyasadadi Mahotsava Pragoga, Udakasaantyadi.

Vavilala Krishnamurthy, Devaghat, Gaya, Behar:
Please send Yajurveda Samhita vol. I, by V.P.

S. M. Maurie, Rubber Technologist, Raipur, M.P.:
Please send 1 copy of Mahanyasadi without fail.

P. S. Anantanarayana Ghanapaathi, 2 Nadu Street Mylapur, Madras:
Please send 1 copy of Yajurveda Paraayatam, by V.P.P.

Printed at the Coronation Press, Chamaraja Road, Mysore-4 & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 20] Monday 8-3-1971 [PRICE NP 00-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

THIS PLANNING !

The large resource gap for the Fourth Plan, which is worrying the planners along with unchecked price rise, will widen further with the current spate of increases in emoluments of State Government employees.

Six States have already announced their doses of relief to their employees and other States are expected to make similar commitments.

The total burden on the State exchequers will amount to not less than Rs. 100 crores in a full year when all States have revised the pay and allowances. Some States are considering the appointment of new pay revision committees.

Elections have provided the "psychological" moment for the State Government employees to press their claims, as in 1967. State after State announced in rapid succession increases in D.A. in January–February 1967 in the wake of agitations by non-gazetted employees and strikes in U.P. and Kerala.

The consequent rise in non-Plan expenditure in 1967-68 was estimated at over Rs. 130 crores.

The centre announced on September 30 last interim relief to its employees totalling Rs. 103 crores a year, with effect from March 1, 1970. This will cost the Union Exchequer Rs. 425 crores in the Fourth Plan period ending March 1974.

Meanwhile, the continuous rise in prices may necessitate a further revision of Central DA rates, which were revised in September 1969 with the 12-monthly average of consumer price index at 215 points. The next revision becomes due when the index touches 225. The index crossed 222 points in November last and the figures for subsequent months are awaited.

Tamilnadu, which implemented the Second Pay Committee's recommendations from October 1970, Mysore, Gujarat, Kerala, Maharashtra and Rajastan have announced increases in DA or other allowances this month. These alone would account for an additional expenditure of Rs. 50 crores in a full year.

Decisions on the quantum of relief are yet to be taken in other States including Madhya Pradesh, U.P. and Bihar.

The non-developmental expenditure will go up by at least Rs. 750 crores in the Plan period as a result of the interim relief given by the Centre and the increases in emoluments which are being announced by the States. The final report of the Third Pay Commission for the Central Government employees is expected this year and its implementation would mean additional burden in the Centre.

According to latest projections of the likely increase in non-Plan expenditure, the additional commitment of the Centre and States on revision of emoluments of their employees would be between Rs. 750 and Rs. 950 crores for the Plan period. This scale of non-Plan expenditure besides the substantial shortfall in estimated Plan resources arising out of reduced surplus from public undertakings and inadequate mobilisation of resources by States so far might throw the Plan out of gear.

The gap between the rich and the poor among the Income-tax paying population in India increased by 19 per cent between 1964-65 and 1965-66, according to an analysis by the Economic and Scientific Research Foundation.

The analysis shows the income of the topmost one per cent of the earning popula-

tion as a proportion of the total income assessed in India was 9·7 in 1964-65.

As against this, the increase in the gap between the rich and poor in "the fifties and sixties" in the U.S. was 11·6 p.c. in Britain 31·2 p.c. Cylon 11.4 p.c., and the Philiphines 6·4 p.c.

In India, people paying Income-tax formed about one per cent of all income-earners in 1964-65. They form the "topmost one per cent of incometax-earners" which is comparable to the topmost one per cent of income-earners in other countries.

RUSSIAN AID

The Precision Instruments Plant at Kotah (Rajasthan) built with Soviet assistance has a capacity of 138,000 instruments and 400,000 transmitting elements valued at Rs. 11·5 crores annually.

The Soviet Union has helped India in setting up two Central Mechanised State Farms on an area of 30,000 acres each in Suratgarh and Jensar, Rajasthan, and five seed farms in Punjab, Haryana, Orissa, Mysore and Kerala. Ten more seed farms and 15 machine-hiring stations are to be set up with Soviet help.

Nearly 30,000 tractors of Soviet-make are now operating in Indian fields very satisfactorily.

A Tractor Plant is to be set up at Loni, U.P., with Soviet collaboration.

The Indian Institute of Technology at Powai near Bombay, equipped with Soviet instruments and using the services of Soviet professors, trains students in 9 faculties for under-graduates, graduates and post-graduates courses and has developed into a major 'temple of techonology' in India. It has provision to train 1200 under-graduates and 150 post-graduates in 32 branches of industry and engineering.

Over 40,000 skilled workers and foremen have been trained in India by Soviet experts for executing Soviet-aided projects.

A School of Automation is shortly to be set up in the Indian Institute of Science in Bangalore, with Soviet assistance.

The Soviet Union is assisting India in the preparation and production of low-priced text-book for schools and colleges.

The Soviet Union is sending professors to Indian Universities and inviting Indian professors to its universities for study and teaching, extensively under Indo-Soviet Cultural Exchage programme. It has also donated Laboratory equipment to a number of Universities. The Botany Laboratory of the Madras University too has received valuable instruments from the Soviet Union.

The bilateral trade turn-over between India and the Soviet Union which was negligible in 1953, shot up to Rs. 372·4 crores in 1969-70. A further increase in the volume of trade and also a 15 per cent increase in India's exports to USSR in 1971 are envisaged in the new 5-year trade agreement signed recently in Delhi for 1971-1975.

The new Trade Agreement helps India to diversify its exports to USSR. For the first time India would be exporting to USSR its Industrial and engineering products in a big way.

The deferred rupee payment system has not only boosted Indo-Soviet trade but also had earned for the rupee a respectabe status in international market.

U.S.S.N.

THE BHAGAVAD-GEETHAA

CHAPTER X

Hear Me, valiant Arjuna, disclose to you some more Divine truths for your welfare as you are dear to Me.

The angels do not know my origin, nor the great sages. I am the origin of angels and of great sages.

He who knows Me as Unborn and Primordial Lord of the Universe, is a wise man, and will be saved from all sins.

Wisdom, knowledge, unconfusion, mercy, truth, self-restraint, tranquillity, joy, sorrow, birth, death, fear, courage, harmlessness, equability, contentment, austerity, charity, fame, ignominy, all come to mankind from Me alone.

The seven sages of ancient, the four Epochal Manus, are My images, mind-born, and from them are all this humanity.

He who realises this majestic reality about Me, will be endowed with unswerving yogic consciousness.

Wise men dedicated to Me, know Me as the origin of all beings, and all beings as originating from Me, and worship Me, think of Me, place their whole being in Me, instruct each other, and extol Me and rejoice and revel in thoughts of Me.

To them who are constantly devoted and offer Me prayers lovingly, I grant intellectual illumination which will lead them to Me.

Out of compassion to them, I enter their minds and with the light of knowledge dispel the darkness of ignorance.

Arjuna :

Great God, Ultimate Refuge, You are the most Holy of Holies. You are deemed Eternal, Divine, Primordial, Birthless, Supreme, by all the sages, by heavenly sage Narada, Asitha, Devala, and Vyasa, and by myself.

All that you have been telling me I believe to be true. Neither Angels nor Demons know the real truth about you. You only know the truth about yourself, Creator, Lord and Master, Supreme God, and World-Lord.

Tell me in all detail Your Divine glories, by which You encompass this world.

How may I understand You, thinking of You constantly? In what various forms could I think of You?

Tell me at great length Your divine might, and divine spendours. They are like nectar to my ears, and I am never tired of hearing them.

G. R. Josyer.

ನಾ ಸ್ತಿ ಕ ರ ವಾ ದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B.L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

(1) ಮಾತ್ರಾಸ್ಪರ್ಶಾಸ್ತು ಕೌಂತೇಯ ಶೀತೋಷ್ಣ ಸುಖ
ದುಃಖದಾಃ ।
ಆಗಮಾಪಾಯಿನೋ (s) ನಿತ್ಯಾ ಸ್ತಾಂಸ್ತಿತಿಕ್ಷ
ಸ್ವಭಾರತ ॥ (11 14)

ಕೌಂತೇಯನೇ ! ಭಾರತನೇ ! ಶಬ್ದಾದಿ ವಿಷಯಗಳ ಸಂಬಂಧಗಳು ಶೀತೋಷ್ಣಾದಿ ಸುಖ ದುಃಖಗಳನ್ನು ನಿನಗೆ ಉಂಟುಮಾಡುತ್ತವೆ; ಆದರೆ ಅವು ಸ್ವಲ್ಪಕಾಲ ಮಾತ್ರ ಬಂದು ಹೋಗತಕ್ಕಂಥಾವುಗಳು ಮತ್ತು ಶೀಘ್ರದಲ್ಲಿಯೆ ನಾಶವಾಗತಕ್ಕಂಥಾವುಗಳು. ಆದುದರಿಂದ ಇವುಗಳೆಲ್ಲವನ್ನೂ ಸಹಿಸತಕ್ಕಂಥಾವನಾಗು.

(2) ಯಂಹಿನವ್ಯಥಯಂತ್ಯೇತೇ ಪುರುಷಂ ಪುರುಷರ್ಷಭ ।
ಸಮದುಃಖಸುಖಂ ಧೀರಂ ಸೋ (s) ಮೃತತ್ವಾಯ ಕಲ್ಪತೇ ॥

ಎಲೈ ಪುರುಷರ್ಷಭನೇ ! ಸಮವಾದಸುಖದುಃಖವುಳ್ಳವನೂ, ಧೈರ್ಯವುಳ್ಳವನೂ ಆದ ಯಾವ ಪುರುಷನನ್ನು ಇವುಗಳು ಅಂದರೆ ಈ ಮಾತ್ರಾದಿಗಳು ಅಂದರೆ ಶೀತೋಷ್ಣ ಸುಖದುಃಖಾದಿಗಳು ಕಷ್ಟಪಡಿಸುವುದಿಲ್ಲವೋ ಅವನಲ್ಲವೇ ಮೋಕ್ಷಕ್ಕೆ ಸಮರ್ಥನಾಗುತ್ತಾನೆ.

(3) ವಾಸಾಂಸಿ ಜೀರ್ಣಾನಿ ಯಥಾವಿಹಾಯನವಾನಿ
ಗೃಹ್ಣಾತಿನರೋ (s) ಪರಾಣಿ ।
ತಥಾಶರೀರಾಣಿ ವಿಹಾಯ ಜೀರ್ಣಾನ್ಯನ್ಯಾನಿ ಸಂಯಾ–
ತಿನವಾನಿದೇಹೀ ॥

ಮನುಷ್ಯನು ಹರಿದು ಹೋದವಸ್ತ್ರಗಳನ್ನು ಬಿಟ್ಟು ಹೊಸದಾದ ಇತರವಸ್ತ್ರಗಳನ್ನು ಹೇಗೆ ಗ್ರಹಿಸುತ್ತಾನೋ ಹಾಗೆಯೇ ಆತ್ಮನು ಶಿಥಿಲವಾದಂಥಾ ಶರೀರಗಳನ್ನು ಬಿಟ್ಟು ಹೊಸದಾದ ಇತರ ಶರೀರಗಳನ್ನು ಹೊಂದುತ್ತಾನೆ.

(4) ನೈನಂಛಿಂದಂತಿಶಸ್ತ್ರಾಣಿ ನೈನಂದಹತಿ ಪಾವಕಃ ।
ನಚೈನಂಕ್ಲೇದಯಂತ್ಯಾಪೋ ನಶೋಷಯತಿ ಮಾರುತಃ ॥

ಆಯುಧಗಳು ಈ ಆತ್ಮನನ್ನು ಕತ್ತರಿಸುವುದಿಲ್ಲ; ಬೆಂಕಿಯು ಈ ಆತ್ಮನನ್ನು ಸುಡುವುದಿಲ್ಲ; ನೀರು ಈ ಆತ್ಮನನ್ನು ನೆನೆಸುವುದಿಲ್ಲ; ಮತ್ತು ಗಾಳಿಯು ಈ ಆತ್ಮನನ್ನು ಒಣಗಿಸುವುದಿಲ್ಲ.

(5) ವಿಹಾಯಕಾಮಾನ್ಯಃ ಸರ್ವಾನ್ ಪುಮಾಂಶ್ಚರತಿ
ನಿಃಸ್ಪೃಹಃ ।
ನಿರ್ಮಮೋನಿರಹಂಕಾರಃ ಸಶಾಂತಿಮಧಿಗಚ್ಛತಿ ॥

ಯಾವ ಪುರುಷನು ಸಮಸ್ತವಾದ ಶಬ್ದಾದಿ ವಿಷಯಗಳನ್ನು ಬಿಟ್ಟು ಆಶೆಯಿಲ್ಲದವನೂ, ಮಮಕಾರವಿಲ್ಲದವನೂ, ಅಹಂಕಾರವಿಲ್ಲದವನೂ, ಆಗಿ ಜೀವನದಲ್ಲಿ ಸಂಚರಿಸುತ್ತಾನೆಯೋ ಅವನು ಶಾಂತಿ ಎಂಬ ಮಹಾನಂದವನ್ನು ಹೊಂದುತ್ತಾನೆ.

ಮೇಲಿನ ಶ್ಲೋಕಗಳ ಒಟ್ಟು ತಾತ್ಪರ್ಯವೇನು ? ಪ್ರತಿಯೊಬ್ಬ ಮಾನವನೂ ಇಷ್ಟಪಟ್ಟು, ಅಧ್ಯಾತ್ಮ ಸಾಧನೆಗಳಲ್ಲಿ ಶ್ರದ್ಧೆವಹಿಸಿ ದೈವಿಕ ಅಥವ ಮಹಾತ್ಮನ ಸ್ಥಿತಿಯನ್ನು ಪಡೆದರೆ, ಆಗ ಅವನು ದುಃಖವನ್ನೆಲ್ಲಾ ತ್ಯಜಿಸಿ ಆನಂದವಾಗಿ ತನ್ನ ಜೀವನವನ್ನು ನಡೆಸಬಲ್ಲನು. ಇಷ್ಟೇಅಲ್ಲ ಸಾವುಕೂಡ ಸಾಕ್ಷಿಯಾಗಿ ತನಗೆ ಮುಂದೆ ಉತ್ತಮಸ್ಥಿತಿಯುಳ್ಳಂಟುಮಾಡುತ್ತದೆ ಎಂದು ಅವನು ನಂಬಿ ಅದನ್ನು ನಿರ್ಭಯನಾಗಿ ಸಂತೋಷದಿಂದ ಎದುರು ನೋಡುವನು. ತಾನು ಶರೀರಮಾತ್ರವೆಂದು ತಿಳಿದಿರುವ ಮನುಷ್ಯನು ತನ್ನ ಬಾಲ್ಯ, ಕೌಮಾರಾವಸ್ಥೆ, ಮಧ್ಯಮವಯಸ್ಸು, ಮತ್ತು ವಾರ್ಧಿಕ್ಯ ಇವುಗಳು ತನಗೆ ಸ್ವಾಭಾವಿಕವಾದ ಬೆಳವಣಿಗೆ ಎಂದು ತಿಳಿದು ಅವನ್ನು ಮನಸ್ಸಿನಲ್ಲಿ ಕಷ್ಟಪಡದೆ ಶಾಂತಿಯಿಂದ ಹೇಗೆ ಅನುಭವಿಸುತ್ತಾನೆಯೋ ಹಾಗೆಯೇ ತಾನು ಶರೀರ ಮಾತ್ರವಲ್ಲ, "ಸಾಕ್ಷಿ" ಎಂದು ತಿಳಿದ ಮನುಷ್ಯನು ತನ್ನ ಜನ್ಮ ಜನ್ಮಗಳು ಸಾಕ್ಷಿಯಾದ ತನ್ನ ಸ್ವಾಭಾವಿಕವಾದ ಬೆಳವಣಿಗೆಯೆಂದೂ, ಅವು ಕೊನೆಯಲ್ಲಿ ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪವನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸುವುದಕ್ಕೆ ಸಹಾಯವಾಗುತ್ತದೆ ಎಂದೂ ತಿಳಿದು ನಂಬುತ್ತಾನೆ. ಸಾವಿನ ದ್ವಾರಾ ಮುಂದಿನ ಜನ್ಮವಾಗುವುದಕ್ಕೆ ಕಷ್ಟಪಡದೆ ಸಂತೋಷವಾಗಿರುವನು. ತಾನು ಹಿಂದಿನ ಜನ್ಮದ ಕೊನೆಯಲ್ಲಿ ಸಾವನ್ನು ಪಡೆದುದರಿಂದಲ್ಲವೇ ಈ ಜನ್ಮವುಂಟಾಗಿ, ಜೀವನದಲ್ಲಿ ಸುಖವನ್ನು ಅನುಭವಿಸುತ್ತಿರುವುದು. ಹೀಗಿರುವಾಗ ಸಾವಿಗೆ ಅವನು ಹೆದರುವುದಿಲ್ಲ; ಸಾವುಗಳಿರುವುದರಿಂದಲ್ಲವೇ ಮನುಷ್ಯನಿಗೆ ಪ್ರವಾಹ ನಿತ್ಯವಾದ ಶಾಶ್ವತ ಜೀವನವು ಇರುವುದೆಂದು ತಿಳಿದು ಅವನು ಸಾವನ್ನು ಸಂತೋಷದಿಂದ ಆದರಿಸುವನು. ತನ್ನ ನಿಜವಾದ ಆತ್ಮ ಸಾಕ್ಷಾತ್ಕಾರವನ್ನು ಪಡೆದರೆ ಆಗ ಸಾವುಗಳಿಲ್ಲದ ಶಾಶ್ವತವಾದ ಸಚ್ಚಿದಾನಂದಸ್ವರೂಪದ ಇರುವಿಕೆಯನ್ನು ಪಡೆಯುವನು. ಪ್ರತಿಯೊಬ್ಬನೂ ಈ ವಿಧವಾದ ದುಃಖ ಮಿಶ್ರವಿಲ್ಲದ ಆನಂದವನ್ನು ಅನುಭವಿಸಲು ಯೋಗ್ಯನಾಗಿರುವಾಗ ಅದನ್ನು ಅನುಭವಿಸದೆ ಅವನು ಜೀವನದಲ್ಲಿ ದುಃಖವನ್ನು ಅನುಭವಿಸುವುದಾದರೆ ಅದು ಅವನ ತಪ್ಪೆ ಆಥವ ದೇವರ ತಪ್ಪೆ ? ಖಂಡಿತವಾಗಿಯೂ ದೇವರ ತಪ್ಪಲ್ಲ, ತಪ್ಪು ಮಾನವನದೇ ಆಗಿರುವುದು, ಬಂದ ಸುಖಗಳಿಗೂ ಮಾನವನೇ ಕಾರಣನು; ಬಂದ ದುಃಖಗಳಿಗೂ ಅವನೇ ಕಾರಣನು. ಅಂದರೇನು, ಅವನು ಅನುಭವಿಸುವ ಸುಖ ದುಃಖಗಳಿಗೆ ಅವನ ಕರ್ಮಗಳೇ ಕಾರಣಗಳು ಎಂದು ವೇದಾಂತಿಗಳು ಹೇಳುತ್ತಾರೆ.

ನಾಸ್ತಿಕ: ಕ್ಷಣ ಕೇಳುತ್ತೀನೆ, ಸುಖದುಃಖಗಳಿಗೆ ಮಾನವನೇ ಕಾರಣನಾದರೆ; ದೇವರ ಇರುವಿಕೆ ಅವಶ್ಯಕತೆ ಏನು ? ಅವನನ್ನು ಏಕೆ ಒಪ್ಪಬೇಕು ? ಮಾನವನನ್ನು ಕರ್ಮ ಬಂಧನದಿಂದ ಬಿಡಿಸಲು ಶಕ್ತಿಯುಳ್ಳದ ದೇವರನ್ನು ಕರುಣಾಮಯ, ದಯಾವಂತ ಎಂದು ಹೇಳುತ್ತಾ ಸ್ತೋತ್ರವಾಡುತ್ತಾ, ಅವನನ್ನು ಪೂಜಿಸುವುದರಿಂದ ಏನು ಪ್ರಯೋಜನ ? ನಮಗೆ ತಲೆನೋವು ಬಂದರೆ ವೈದ್ಯನ ಹತ್ತಿರ ಔಷಧಿ ತೆಗೆದುಕೊಂಡರೆ ಅದು ವಾಸಿಯಾಗುತ್ತದೆ. ದೇವರನ್ನು ಸ್ತೋತ್ರವಾಡಿ ಪೂಜಿಸಿದರೆ ತಲೆನೋವು ವಾಸಿಯಾಗುತ್ತದೆಯೇ ? ಕರ್ಮವೇ ಪ್ರಬಲವಾದರೆ ಈ ಜಗತ್ತಿನ ಪರಿಣಾಮಗಳಲ್ಲಿ ದೇವರ ಪಾತ್ರವೇನು ?

(ಮುಂದುವರಿಯುವುದು.)

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—

The Manager,
"Rationalist"

NOVELTY

The Rybinsk shipyards not far from Moscow, have built a giant push-boat for use on rivers and lakes. There is nothing else on such a scale in the whole of Europe. The steel hull will withstand a 7-Point storm and its powerful engines can do 17 m p.h. The electrical-hydraulic steering mechanism ensures maximum stability of control.

The total length of the push-boat and the string of barges it propels will be over 300 yards, so that it will be impossible to see from the wheelhouse what is going on ahead of the first barge. But a closed-circuit television, used for the first time for such a purpose, will come to the rescue.

NEW STUDENTS

The traditional student festivities held in colleges and universities all over the Soviet Union to mark the beginning of the academic year vary considerably. At the Bauman Higher Technical School in Moscow, there is a solemn ceremony at which the rector presents new students with "the key to knowledge" and a symbolic students' card. One of the new-comers is accorded the honour of lighting an eternal flame in the "bowl of cognition" – a reminder that the future scientist or scholar is not a vessel which must be crammed with a motely conglomeration of erudition, but a torch that should be constantly aglow with the inextinguishable flame of knowledge.

The following particulars regarding the ownership of the "Rationalist," weekly are published as called for by Rule 8.

FORM IV

1.	Place of publication	—	711, Krishnaraja Mohalla, Mysore 4.
2.	Periodicity of its publication	—	Weekly.
3.	Name of Printer, Publisher and Editor		G. R. Josyer, M A. HONS, F.R.E.S., M.R.S L.,
	Nationality	....	Hindu, Indian.
	Address	....	712, Krishnaraja Mohalla, Mysore 4.
4.	Name and address of individuals who own the newspaper, and partners or shareholders holding more than one per cent of the total capital.		Do,

I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

G. R. Josyer,
Publisher.

Dated 1-3-1971.

ENGLISH-SANSKRIT DICTIONARY
by Dr. SIR MONIER WILLIAMS
Revised Edition
An asset to all Libraries **45/-**

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

ORIENTAL BOOK CENTRE, Ahmedabad I:
Please supply the following books:
Shringara Prakasha Vol. I one.
,, II one.
,, III Three.

SARASWATI PUSTAK BHANDAR, Ahamedabad I:
Please supply the following books by V.P.P.:
2 copies Sanskrit Civilization by G. R. Josyer.
2 ,, "Sanskrit Wisdom" G. R. Josyer.

ISMAIL YUSUF COLLEGE, Bombay 60:
Please send at your earliest convenience the 3 volumes of Bhoja's Shringara Prakasha.

ELPHINSTONE COLEEGE, Bombay 32:
Kindly arrange to supply Bhojaraja's Shringara Prakasha Vol. II.:

G. Ramachandrachar, Raja Veda Pathasala, Kumbhakonam:
Please send 1 copy of Rigveda Samhita Pada Patha by V.P.P.

Veda Pathasala, Sri Pejawar Matha, Udupi:
Please send by V.P.P. Aswalayana Purva Pragoga, and Shraadha Prayoga.

SriSangan Basavaiya Swamulu, Chief Archak, Temple, Srishailam:
Please send Mahanyasadi 6 copies by V.P.P,

R. Krishna Sastry, Veda Parayanamdar, Temple, Tirupati Hills:
Please send 1 copy of Yajusha Purva Prayoga by V.P.P.

Executive Officer, Devasthanam, Simhachalam:
Please send by V.P.P.
Paadma Samhita, Sandhan Seva, Utsava Sangraham,
Mahanyasadadi Mahotsava Pragoga, Udakasaantyadi.

Vavilala Krishnamurthy, Devaghat, Gaya, Behar:
Please send Yajurveda Samhita vol. I, by V.P.

S. M. Maurie, Rubber Technologist, Raipur, M.P.:
Please send 1 copy of Mahanyasadi without fail.

P. S. Anantanarayana Ghanapaathi, 2 Nadu Street Mylapur, Madras:
Please send 1 copy of Yajurveda Paraayatam, by V.P.P.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4 & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 21-22] Monday 15-3-71 & 22-3-1971 [PRICE NP 00-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

THE BODY

From the beginning, the human body has provided a never-failing source of wonderment to its owner, to the artist celebrating its beauties, to the medical scientist probing its intricately meshed systems.

"In my view," wrote Thomas Jefferson in 1814, "no knowledge can be more satisfactory to a man than that of his own frame, its parts, their functions and actions."

Shakespeare was very much fascinated by the design of the human body. He wrote, "What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension how like a god!"

Man is an animal from the scientific point of view. The scientific name for man is "Homo-sapiens." Man stands at the top of the evolutionery tree. He has a large brain, useful grasping hands, and clear seeing eyes. Man is distinguished from the other mammals by his upright position when walking.

The human body is a wonderful machine. It has its own soldiers and carpenters, its public health and police department. It is more complex, better made and can do more work under more conditions than any machine that man has so far constructed throughout his history. Man has built giant electronic calculators, that can solve mathematical problems in a fraction of the time that a human being can. Calculating, however, is the only work the giant machine can do. It cannot decide what problems it should work on, nor when it should work on them, as the slower but more versatile human brain can.

The average adult human body is covered with about eighteen square feet of skin. The skin provides the body with a covering that is airtight, waterproof and when unbroken, a bar to harmful bacteria. The pigment of the skin screens out certain harmful rays of the sun. It also helps to regulate the temperature of the body As civilisation has added its comforts of clothing and shelter against cold a heavy coating of hair, either on the body or head has become less essential. Future man may have not only a hairless dome but also a larger one, to allow room for a bigger brain.

The man's skeleton is a tower of bones put together, with hinges and joints, so superbly rigged and balanced that he can, run jump and bend despite his small feet. The civil and structural engineer is struck by the resemblance between the human skeleton and the structure of a building—the human spine acting as a column, the bones of the shoulder and the ribs as beams and the bones of the feet as distributors of load to the ground.

Human infants are born with straight spines, but after learning to walk they acquire another unique skeletal characteristic —the sway back—the price of an upright stance. The flexibili y of human joints makes them outstanding and it would not be an exaggeration to say that no engineer ever made a joint thousandth part as wonderful and durable as the joints in our body. With its built-in ability for self-repair, the human framework represents a triumph of design and engineering that puts any bridge or skyscraper to shame.

Bone is the body's enduring monument. Shakespeare was only partly right when he made his celebrated observation that what the good men do is oft interred with their bones; a lot more is buried with it. X.

(To be continued.)

ನಾ ಸ್ತಿ ಕ ರ ವಾ ದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ನಮ್ಮ ನಮ್ಮ ಕರ್ಮಗಳ ಬಂಧನಗಳನ್ನು ನಾವೇ ನಮ್ಮ ಶಕ್ತಿ" ಅಥವಾ ಆತ್ಮ ಧ್ಯಾನದಿಂದ ಬಿಡಿಸಿಕೊಳ್ಳುವುದಾದರೆ ನಗೆ ಕರುಣಾಮಯನೆಂದು ಹೇಳಿಸಿಕೊಳ್ಳುವ ದೇವರಿದ್ದೇನು ಪ್ರಯೋಜನ?

ವೇದಾಂತಿ—ಸುಖ ದುಃಖಗಳಿಗೆ ಮಾನವನು ಕಾರಣನಾಗಲಿ ಲಿ. ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪನಾದ ಸಾಕ್ಷಿಯು ಇರುವಿಕೆಯು ಃ ಸಿದ್ಧವಾಗಿದೆಯೆಂದು ಹಿಂದೆಯೇ ತಿಳಿಯಪಡಿಸಿದ್ದೇವೆ. ವರು ಜಗತ್ತನ್ನು ಸೃಷ್ಟಿಸಿ ತಾನು ಅದಕ್ಕೆ ಸಂಬಂಧವಿಲ್ಲದೆ ನಿದ್ರಿ ಡತ್ತಾನೆಂದಾಗಲಿ ಅಥವಾ ತನ್ನ ಸ್ವಂತವಾದ ಪರಮಪದದಲ್ಲಿ ಯ್ಯಕ್ತಿಕ ಆನಂದವನ್ನು ಅನುಭವಿಸುತ್ತಾ ಇರುತ್ತಾನೆಂದಾಗಲಿ ನಾಂತಿಗಳು ಹೇಳುವುದಿಲ್ಲ. ಅವನು ಜಗತ್ತಿನೊಳಗೆ ಪ್ರವೇಶ ಡಿ ಅಂತರ್ಯಾಮಿಯಾಗಿ ಎಲ್ಲೆಲ್ಲೂ ಹರಡಿಕೊಂಡು ಅದರೊಳಗೆ ಶವಾಗುವನು. "ಈಶಾವಾಸ್ಯಮಿದಂ ಸರ್ವಂ ಯತ್ಕಿಂಚ ಜಗ ಂ ಜಗತ್" –ಎಂದು ಉಪನಿಷದ್ವಾಕ್ಯವಿದೆ. ಅದುದರಿಂದ ತೋರು ಯು ಒಟ್ಟು ಜಗತ್ತು ಮತ್ತು ಅದರಲ್ಲಿರುವ ಪ್ರತಿಯೊಂದು ಪದಾ ವೂ ಅಚಿತ್ತು, ಚಿತ್ತು ಮತ್ತು ಈಶ್ವರ ಎಂಬ ಅದೃಶ್ಯವಾದ ರು ಶಕ್ತಿಗಳಿಂದ ಅವಿನಾಭಾವವಾಗಿ ಕೂಡಿರಬಹುದು ಎಂದು ದುಕೊಳ್ಳಬೇಕು. ಅಂದರೇನು? ಒಂದು ಪದಾರ್ಥವು ಬರೀ ್ತು ಅಲ್ಲ; ಬರೀ ಅಚಿತ್ತೂ ಅಲ್ಲ ಮತ್ತು ಈಶ್ವರನು ಮಾತ್ರವೇ ; ಆದರೆ ಮೂರು ಶಕ್ತಿಗಳ ಸಂಯೋಗದಿಂದುಂಟಾಗುವ ಸ್ಪವಾದ ತೋರಿಕೆಯಾಗಿದೆ. ಆದರೆ ಕೆಲವು ಪದಾರ್ಥಗಳಲ್ಲಿ ತ್ ಶಕ್ತಿಯು ಪ್ರಧಾನವಾಗಿ ಕಾರ್ಯಮಾಡುತ್ತಾ ಮಿಕ್ಕೆರಡೂ ಕ್ಕೆ ಅಂಗವಾಗಿರುವುವು. ಇನ್ನು ಕೆಲವಲ್ಲಿ ಚಿತ್ ಶಕ್ತಿಯು ನಾನವಾಗಿ ಕಾರ್ಯ ಮಾಡುತ್ತಾ ಮಿಕ್ಕೆರಡೂ ಅದಕ್ಕೆ ಅಂಗವಾ ುವುವು. ಮತ್ತೆ ಕೆಲವಲ್ಲಿ ಈಶ್ವರಶಕ್ತಿಯು ಪ್ರಧಾನವಾಗಿ ಕಾರ್ಯ ಡುತ್ತಾ ಮಿಕ್ಕೆರಡೂ ಅದಕ್ಕೆ ಅಂಗವಾಗಿರುವುವು. ಪ್ರಳಯ ುದಲ್ಲಿ ಚಿದಚಿತ್ ಶಕ್ತಿಗಳು ಅನುದ್ಭೂತವಾಗಿರುವುದರಿಂದ ್ವರ ಶಕ್ತಿಯೇ ಜಗತ್ತಿನ ಸೃಷ್ಟಿಯನ್ನು ಮಾಡುತ್ತದೆ. ಜಗತ್ತು ಷ್ಮ ಸ್ಥೂಲ ಪರಿಣಾಮಗಳನ್ನು ಹೊಂದುವುದಕ್ಕೂ ಈಶ್ವರ ಯು ಸಹಾಯಕವಾಗಿದೆ ಮತ್ತು ಪುನಃ ಪ್ರಳಯವನ್ನುಂಟು ಡುವಾಗಲೂ ಈಶ್ವರ ಶಕ್ತಿಯು ಪ್ರಧಾನವಾಗುತ್ತದೆ. ಮನು ಲ್ಲಿರುವ ಅಚಿತ್ತಿನ ಸ್ವಭಾವ ತಮೋಗುಣ ಮತ್ತು ಅಜ್ಞಾನ: ನ ಸ್ವಭಾವ ರಜೋಗುಣ ಮತ್ತು ಅಜ್ಞಾನದಿಂದ ಅವರಿಸ ್ಪ ಜ್ಞಾನ. ಮತ್ತು ಈಶ್ವರನ ಸ್ವಭಾವ ಸತ್ವಗುಣ ಮತ್ತು ಶುದ್ಧ ನ. ಮನುಷ್ಯನಲ್ಲಿರುವ ತಾಮಸಿಕ ಪ್ರವೃತ್ತಿಗಳು ಮತ್ತು ೀಹಾದಿಗಳಿಗೆಲ್ಲಾ ಅಚಿತ್ತೇ ಕಾರಣ: ರಾಜಸಿಕ ಪ್ರವೃತ್ತಿಗಳು ು ಸುಖದುಃಖಾದಿಗಳಿಗೆಲ್ಲಾ ಚಿತ್ತೇ ಕಾರಣ: ಸಾತ್ವಿಕ ೃತ್ತಿಗಳು ಮತ್ತು ಆನಂದಗಳಿಗೆಲ್ಲಾ ಅಂತರ್ಯಾಮಿಯಾಗಿರುವ ್ವರನೇ ಕಾರಣ. ದೇವರು ಎಲ್ಲಿಯೋ ಆಕಾಶದಲ್ಲಿ ಅಥವಾ ನೈಕುಂಠದಲ್ಲಿ ಇರುವ ವೈಯ್ಯಕ್ತಿಕ ಪುರುಷನೆಂದು ಮಾತ್ರ ತಿಳಿಯ ಬೇಡಿ; ಅವನು ಪ್ರತಿಯೊಂದು ಪ್ರಾಣಿಯಲ್ಲೂ, ಮಾನವನಲ್ಲೂ ಅವನು ಶಕ್ತಾಗಿಯೆ ಇದ್ದಾನೆ ಮತ್ತು ನಿಮ್ಮಲ್ಲೂ ಅಂತರ್ಯಾಮಿ ಯಾಗಿದ್ದಾನೆಂದು ತಿಳಿದು ನಂಬಬೇಕು.

ಆದುದರಿಂದ ಮನುಷ್ಯನ ಕೆಟ್ಟ ಕೆಲಸಗಳೆಲ್ಲವೂ ಚಿತ್ತು ಅಚಿತ್ತು ಗಳಲ್ಲಿ ಮೋಹವನ್ನಿಟ್ಟಿರುವುದರ ಪರಿಣಾಮಗಳು; ಅವನ ಒಳ್ಳೆ ಕಾರ್ಯಗಳೆಲ್ಲವೂ ಚಿತ್ತಿನಲ್ಲಿ ಈಶ್ವರನು ಪ್ರೇರಿಪಣೆ ಮಾಡಿ ಅವನಿಗೆ ಶಕ್ತಿಯನ್ನು ಉಂಟುಮಾಡುವುದರ ಫಲಗಳು. ಹೀಗಿರುವುದರಿಂದ ಜಗತ್ತಿನ ಪರಿಣಾಮಗಳಲ್ಲಿ ಉಂಟಾಗುತ್ತಿರುವ ಅನಾನುಕೂಲಗಳಿ ಗೆಲ್ಲಾ ಚಿತ್ತಿನ ಕಲಿಗಳೇ ಕಾರಣ: ಅವುಗಳಲ್ಲಿ ಉಂಟಾಗುತ್ತಿರುವ ಅನುಕೂಲ್ಯಗಳಿಗೆಲ್ಲ ಈಶ್ವರನ ಪ್ರೇರಣಾದಿ ಸಹಾಯಗಳೇ ಕಾರಣ. ಮನುಷ್ಯರ ಪ್ರಯತ್ನಗಳಿಂದ ಸಮಾಜದಲ್ಲಿ ಕಷ್ಟಗಳು ಕಮ್ಮಿಯಾಗಿ ಸುಖಗಳು ಅಧಿಕವಾಗುತ್ತಿದ್ದರೆ ಅವು ಕೇವಲ ಚಿತ್ ಶಕ್ತಿಯಿಂದ ಮಾತ್ರ ಉಂಟಾದುದೆಂದು ತಿಳಿಯಬಾರದು; ಏಕೆಂದರೆ ಮನುಷ್ಯ ರಲ್ಲಿ ಅಂತರ್ಯಾಮಿಯಾಗಿರುವ ಈಶ್ವರನ ಸಹಾಯದಿಂದಲೇ ಅವು ಮುಂದುವರಿಯುವುವು. ಆದುದರಿಂದಲೇ ಭಕ್ತರು ಭಗವಂತನನ್ನು ದಯಾನಿಧಿಯೆಂದು ಹೇಳುವರು. ಅವನು ಜಗತ್ ಸೃಷ್ಟಿಕಾರ್ಯ ಮಾಡುವುದೂ ದಯಾಕಾರ್ಯವೇ; ಪಾಲನೆ ಮಾಡುವುದೂ ದಯಾ ಕಾರ್ಯವೇ ಎಂಬುದನ್ನು ಭಕ್ತರುಗಳು ತಮ್ಮ ಕೃತಿಗಳಲ್ಲಿ ಹೃದಯಂ ಗಮವಾಗಿ ಉಪದೇಶ ಮಾಡಿರುವರು. ಹೀಗೆ ತಾನಾಗಿಯೇ ಸದಾಕಾಲದಲ್ಲೂ ದಯೆಯನ್ನು ತೋರಿಸುತ್ತಿರುವ ಭಗವಂತನನ್ನು ನಂಬಿ ದಯೆಯನ್ನು ತೋರಿಸು ಎಂದು ಪ್ರಾರ್ಥಿಸುವವರ ವಿಚಾರ ದಲ್ಲಿ ಖಂಡಿತವಾಗಿಯೂ ಅವನು ಇನ್ನೂ ವಿಶೇಷ ಕೃಪೆಯನ್ನು ತೋರಿಸುತ್ತಾನೆ, ಮತ್ತು ಅವರ ಯೋಗಕ್ಷೇಮಗಳನ್ನೂ ನೋಡಿ ಕೊಳ್ಳುತ್ತಾನೆ ಎಂದು ವೇದಾಂತಿಗಳು ದೃಢವಾಗಿ ನಂಬುವರು, ಆದರೆ ಇಲ್ಲಿ ಒಂದು ವಿಶೇಷ ವಿಷಯವನ್ನು ಭಕ್ತನು ಚೆನ್ನಾಗಿ ಗಮನದಲ್ಲಿಡಬೇಕು. ತನ್ನ ಭಕ್ತನಿಗೆ ಯಾವುದು ಒಳ್ಳೆಯದೆಂಬ ವಿಚಾರದಲ್ಲಿ ದೇವರಿಗೆ ಆ ಭಕ್ತನಿಗಿಂತ ಹೆಚ್ಚು ತಿಳುವಳಿಕೆ ಇದೆ. ಎಂಬುದನ್ನು ನಾವು ಒಪ್ಪಿದರೆ, ಭಕ್ತನು ತನ್ನ ಅಭಿಪ್ರಾಯದಲ್ಲಿ ತನಗೆ ಯಾವುದು ಕ್ಷೇಮವೆಂದು ತೀರ್ಮಾನಿಸಿರುವನೋ ಅದನ್ನು ದೇವರು ಅವನಿಗೆ ಕೊಡಬಹುದು, ಮತ್ತು ದೇವರು ತನ್ನ ಭಕ್ತನಿಗೆ ಯಾವುದು ಒಳ್ಳೆಯದೆಂದು ತಿಳಿದಿದ್ದಾನೆಯೋ ಅವುಗಳನ್ನು ಭಕ್ತನು ಅಪೇಕ್ಷಿಸದಿದ್ದರೂ ಅವನಿಗೆ ಕೃಪೆಯಿಂದ ಕೊಡಬಹುದು. ಅಂತು ಕರುಣಾಕಾಲಿಯಾದ ಭಗವಂತನು ತನ್ನ ಭಕ್ತನನ್ನು ಪ್ರೀತಿಸಿ ಅವ ನಿಗೆ ಪ್ರಾಪಂಚಿಕ ವಿಚಾರದಲ್ಲೂ, ಆಧ್ಯಾತ್ಮಿಕ ಅಭ್ಯಾಸಗಳ ವಿಚಾರ ದಲ್ಲೂ ಮತ್ತು ಕ್ರಮೇಣ ಮೋಕ್ಷಾನಂದವನ್ನುಂಟುಮಾಡುವ ವಿಚಾರದಲ್ಲೂ ತನ್ನ ದಯೆಯನ್ನು ಸರ್ವ ವಿಧದಲ್ಲಿಯೂ ತೋರಿಸು ತ್ತಲೇ ಇರುವನು.

(ಮುಂದುವರಿಯುವುದು.)

The Rationalist

BHAGAVAD-GEETHA

Has the Gita a message for the West? Indeed, yes. We in the West are only just beginning to reach out, to hunger for the truth of things. Ours is a scientific age, one given to facts and the proving of theories, one given to searching for the basic underlying law which seems to govern this still, to us, unintelligible world. We are casting aside old faiths, and accepting new; we are a world bewildered, confusing and confused by the physical and the non-physical. Ours is a world that is searching, seeking, hurrying;—always we are hurrying. We hurry physically, we hurry mentally, until we have forgotten the very sound of the word leisure, and know not the joy of calmness.

Our universities are excellent examples of this western search. There, upon one hand are great buildings reared to science. There, as students, time and again we may prove to ourselves new formulas, new theories; and these same proofs tear down our old beliefs and leave us floundering. It is impossible for us to watch science lay before us honest, logical proofs, proofs of truths before undreamed of, proofs our minds can comprehend and must accept, and to go on with faith in the old "beliefs". We cannot, and so we tear apart the very structure we have built our lives upon, and search for firmer rocks on which to set our feet. There is but one thing we cling to in our struggling—the proofs of science—and to those who offer faith we cry: "We must have proof!"

Upon our other hand more buildings rise, smaller oftentimes, and more quiet than those across the quadrangle, yet they are filled with struggles even more intense. For we who would have proof come from our laboratories laden with physical facts, and laying them before the men who search the absolute, we beg; "Help us to prove the Real that these are come from." Indeed we must hurry, for we have much to prove.

It is because we search, because we are struggling to find a science that will point a God for us, it is because we hurry, are breathless from valiant seeking, that the Bhagavad-Gita brings the West a message. The Gita is, by its very nature, a lesson for all men of all times, but in the West it is most needed now.

Thus in the Upanishads, called the holy Bhagavad-Gita, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Fourth Chapter, by name—Devotion Through Spiritual Knowledge.

The Gita is a book of science, a treatise which proves its own theories, a volume that offers you logical statements to approve or to reject. It must therefore be a message spoken to this world where the rule of existence is scepticism, and proof is made a god. Those who struggle with the materials of science must learn that here are better tools, more delicate, more sure; for here is the science of the Supreme,—let them learn of it.

But the Gita is more than that; it is a song of devotion, of faith that is not blind. Its logical proofs have shown us the Absolute, and to the Absolute we acknowledge our faith, and our relationship. It is here that the Gita has for the West the greatest message of all, the lesson that Krishna

aches Arjuna throughout the book, the sson of quietness, of inaction in action, f peace in the midst of war. Arjuna, ausing uncertain, at the edge of battle, urged to fight; yet he must go forth to ght, certain that the performance of such ction is the performance of duty; sure at that which is, cannot cease to be; firm his faith in the All-pervading Absolute; nd with these he go forth—with quiet in is heart!

With quiet in his heart—the West has ever understood the song of quietness, we ave no knowledge of its strength. Here ction is the one thing we know, we fill ur days full to overflowing with it, then onder at our weariness. It is for that nderstanding that brings peace that we earch, that our laboratories function, that ur philosophers seek. And the Bhagavad-ita offers us Understanding—Quietness.

The West must learn the meaning of almness. We have action, but it is poor nd ineffective. We find ourselves doing ver and over again things that should be one once and for all. We have action, ut we have not the spirit of calm detach-ment. Sometimes we feel that the very hysical world is crashing about our ears, rushing us, leaving us no strength to fight. t is then, dejected and without hope, that e hear faintly the voice of Krishna, com-ng to us from the depths of our inner self. peaking:

"Whence, O Arjuna, cometh upon thee his dejection in matters of difficulty, so nworthy of the honourable, and leading either to heaven nor to glory? It is dis-raceful, contrary to duty, and the founda-ion of dishonour. Yield not thus to un-manliness, for it ill-becometh one like thee. bandon, O tormentor of thy foes, this espicable weakness of thy heart, and tand up!"

Then, the most of us rise, and go on. Far too often, however, the voice of Krishna is a dim and distant thing. It is like the glory of a sunrise in the hills, or of the sun that sinks into the sea; beautiful, and all too soon forgotten. Indeed, the Gita must teach the West; it is a hard lesson, and one difficult to master, but it can be done. And when it is done, then shall we perform action in an effective way.

"But" I can hear my western brothers asking, "how can this song, this book of devotion teach me? Will it give me proof?" Proof? Oh, my brothers, go to the low hills and watch the sun enfold them; go to whatever there is of beauty near you, and while you stand in silence listen to your heart. Slowly, gladly, out of the depth of your soul will come the voice of Krishna;

"I am the ego which is seated in the hearts of all beings; I am the beginning, the middle, and the end of all existing things.

I am, O Arjuna, the seed of all existing things, and there is not anything, whether animate or inanimate, which is without me."

Proof? Here is greater proof than any laboratory can give you; it is the proof of your own soul. When you have stood silently in the midst of a world that shows all about you evidences of that hidden law for which you search; when you have stood quietly listening to the voice of your own soul; when you have felt the calmness that comes with the assurance of your own eternality;—when you have felt these things, you will know proof.

"I am the wisdom of the wise, and the strength of the strong. And I am the power ofthe strong who in action are free from desire and longing."

Here is the thing that we must learn—freedom from the desire of results in action,

Let us learn this and we shall have the Peace for which we struggle!

The Bhagavad-Gita is a colloquy between Arjuna, the seeker, the questioner, the counterpart of all men, and Krishna, the Divine. It is a book that calls for logical understanding, and it calls for faith. We in the West have come to shy like a frightened animal at the very sound of the word "faith"; yet — we have it. Somewhat paradoxically our very distrust leads us at length to faith. We eschew it, and turn to scientific proof; but before we can progress, before we can have even a basis to rear our laws upon—we must have faith in proof! Undoubtedly the West has given all its faith to proof. The Gita calls for understanding and faith; it offers you in return commonsense, and proof. More than that; —he who reads shall put it down with quiet in his Heart!

Helen Jenks.

MANNERS

While talking with a friend recently, I remarked that status symbols are getting hard to come by. A great many people, if they want one badly enough, can have a new car, a fur coat, a boat, a country cottage.

"What's left," I asked, "to distinguish a man?"

"Manners," he replied. "just good manners!"

WOMAN

There is an age at which a woman has to be beautiful to be loved. And then comes the age at which she has to be loved in order to stay beautiful.

SLEEPING

Doctors maintain that sleeping flat on your back, on a low pillow, is the best of all positions. It enables the blood to circulate freely and for sufferers from migraine headaches is especially recommended because the flow of blood to the brain is eased. In the morning the sleeper will awaken refreshed and with a clear head. However, if you are fatigued from physical work, it is better to sleep on the left side. Studies have shown that usually it is the right side of the body that is over-strained and in this position those muscles most affected will find greatest relief.

If suffering from indigestion, sleep flat on your belly. Also good for those in sedentary occupations and whose abdominal muscles are flabby. The weight of the body exercises a beneficial, mechanical effect on the bowels.

If your liver bothers you, sleep on your right side. You will keep it warm, the legaments will be more relaxed, and the gall overflow will improve.

WORST, WORST, WORST.

In North America the Navaho Indians combine work and play by turning the job of branding cattle and breaking horses into a two-day social event, much as the early white settler did. In actual practice, compare the real enjoyment of women sitting around a quilting frame, pricking the skin on their index fingers with every stitch, talking as fast as the needles weave in and out; and the real enjoyment of idle men and women standing around a living-room, sipping cocktails, trying to think what to say next. Some of today's famous party-givers might do well to learn the lesson that a little work can provide an unrivalled book to hang a party on.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilisation". &c.

"By far the greater part of the work is concerned with the history of the present ruling ouse of Mysore, from its traditional beginning in 1399 till the year 1950, when the present aharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian nion. The dynasty, as is well-known, passed through a series of singular vicissitudes rough the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan d the assumption of administration of the State by the East India Company from 1831 1867. Since then, thanks to a succession of able rulers and administrators and their ewans, the State has made phenomenal advance in educational, economic and (latterly) nstitutional development. Of this long period the author gives a readable and valuable count in course of which he does adequate justice to the memory of two of Mysore's le, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi rishnaraja Wodayar. The value of the book would have been enhanced by the addition of bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava ynasty in Mysore has been well served by the author in this popular account of their haracter and achievements." **Indian Express, Madras.**

"Mysore will ever remember your great work, and your book will, for many many ears be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular ,, Rs. 10.

CORONATION PRESS, MYSORE-4.

Let us learn this and we shall have the Peace for which we struggle!

The Bhagavad-Gita is a colloquy between Arjuna, the seeker, the questioner, the counterpart of all men, and Krishna, the Divine. It is a book that calls for logical understanding, and it calls for faith. We in the West have come to shy like a frightened animal at the very sound of the word "faith"; yet—we have it. Somewhat paradoxically our very distrust leads us at length to faith. We eschew it, and turn to scientific proof; but before we can progress, before we can have even a basis to rear our laws upon—we must have faith in proof! Undoubtedly the West has given all its faith to proof. The Gita calls for understanding and faith; it offers you in return commonsense, and proof. More than that;—he who reads shall put it down with quiet in his Heart!

Helen Jenks.

MANNERS

While talking with a friend recently, I remarked that status symbols are getting hard to come by. A great many people, if they want one badly enough, can have a new car, a fur coat, a boat, a country cottage.

"What's left," I asked, "to distinguish a man?"

"Manners," he replied. "just good manners!"

WOMAN

There is an age at which a woman has to be beautiful to be loved. And then comes the age at which she has to be loved in order to stay beautiful.

SLEEPING

Doctors maintain that sleeping flat on your back, on a low pillow, is the best of all positions. It enables the blood to circulate freely and for sufferers from migraine headaches is especially recommended because the flow of blood to the brain is eased. In the morning the sleeper will awaken refreshed and with a clear head. However, if you are fatigued from physical work, it is better to sleep on the left side. Studies have shown that usually it is the right side of the body that is over-strained and in this position those muscles most affected will find greatest relief.

If suffering from indigestion, sleep flat on your belly. Also good for those in sedentary occupations and whose abdominal muscles are flabby. The weight of the body exercises a beneficial, mechanical effect on the bowels.

If your liver bothers you, sleep on your right side. You will keep it warm, the legaments will be more relaxed, and the gall overflow will improve.

WORST, WORST, WORST.

In North America the Navaho Indians combine work and play by turning the job of branding cattle and breaking horses into a two-day social event, much as the early white settler did. In actual practice, compare the real enjoyment of women sitting around a quilting frame, pricking the skin on their index fingers with every stitch, talking as fast as the needles weave in and out; and the real enjoyment of idle men and women standing around a living-room, sipping cocktails, trying to think what to say next. Some of today's famous party-givers might do well to learn the lesson that a little work can provide an unrivalled book to hang a party on.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor,

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT.-C I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular ,, Rs. 10-

CORONATION PRESS, MYSORE-4.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.S.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P..

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4: & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXXI No. 23] Monday 29-3-1971 [Price NP 00-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

PRIZE LISTS

VIII Standard ;

1.	K. Padma :	Extempore talk,I Skipping I. Marit III.
2.	Manohari :	Merit I, Musical Chair I.
3.	Ragini ;	Kan, Recitation I, Merit II.
4.	Sukanya :	Fancey Dress I, Running Race III.
5.	R. Pankaja :	Skipping II. Kan. Debate. II.
6.	Malathamma :	Running Race II, Skipping III.
7.	M. S. Prameela :	Kannada Debate I.
8.	Sharadambal :	Running Race I.
9.	K. N. Sudha :	Musical Ghair III, Kan. Recitation III.
10.	B. Prema :	Extempore Talk II.
11.	Vatsala	Kan. Recitation II.
12.	K. Kamala :	Kan. Debate III.
13.	K. V. Vijaya :	Fancy Dress II.
14.	Ramamani ;	Extempore Talk III.
15.	M. D. Pushpa :	Fancy Dress II.
16.	Musical Chair :	Musical Ghair II.

IX Standard ;

1.	Pannaga :	Kan. Recitation I, Skipping II, Extempore talk II.
2.	Veena :	Merit I, Musica Chatr II, Kan. Recitation III.
3.	N. Saroja :	Merit III. Musical Chair I. Kan. Debate III
4.	Kanakamanjari :	Musical Chair III, Kan. Debate I.
5.	Vijayakumari :	Running Race III, Skipping III.
6.	Saroja Bai :	Running Race III, Fancy Dress I.
7.	Prabha B. N ;	Running Race II, Fancy Dress II.
8.	Usha, N. :	Extempore Talk I.
9.	Chennajammanni :	Skipping I
10.	Uma :	Kan. Recitation II.
11.	Vani, T. K. :	Merit II.
12.	Kanakavalli :	Fancy Dress III.
13.	Nalina, C. V. :	Kan. Debate II.
14.	Sheela :	Extempore Talk III.
15.	Nazeemmunnisa :	Tableau.

X Standard :

1.	K. S. Swarna :	Light Music I, Kan. Recitation I
2.	B. S. Gayathri :	Merit II, Skipping I, Light Music II, Fancy Dress II, Kan. Debate II.
3.	R. Shylaja :	Musical Chair I, Kan. Debate I.
4.	Jayashree :	Extempore Talk I, Musical Chair II.
5.	B. S. Subbalakshmi :	Fancy Dress I, Kan. Recitation II.

6. V. S. Padma : Extempore Talk II, Skipping II.
7. D. V. Subhadra : Merit III, Musical Chair III.
8. R. Usha : Extempore Talk III, Skipping III.
9. Indrani : Fancy Dress III.
10. N. B. Usha Devi : San. Recitation III.
11. P. B. Varalakshmi : Light Music III.
12. Vedavathammanni : Can. Debate III.
13. M. V. Nalina : Merit I.

Founder's Prize For :

1. Most Serviceable Student : S. Caveri.
2. All Round Excellency : S. Gayathri.
3. Miss. N.G.H.S. Gouhar Taj.
4. Singaramma's Prize for : Good Manners and Conduct : M. V. Nalina.
5. G. Srinivasa Josyer's Prize for :
   (i) Highest Marks obtained in S.S.L.C. K. V. Vasantha.
   (ii) I Class Marks in VII Standard:

1. Sharadambal 2. Pramila. M. S. 3. M. R. Saraswathi. 4. Manohari.
5. Dakshayani. 6. M. D. Meera. 7. Ananthalakshmi. 8. Ramamani.
9. Ragini P. C. K. Padma. 10. B. G. Premalatha.

6. Pandit Sundaramma's Paize for : Sanskrit : Jayashree.

ಆನಂತರ VIII B ವಿದ್ಯಾರ್ಥಿನಿಯರಿಂದ ಒಂದು ಸಣ್ಣ ಅಂಗ್ಲ ನಾಟಕವು, ಲಘು ಸಂಗೀತ, ನೃತ್ಯವು, ಕೊನೆಯಲ್ಲಿ I. K. ಗಾರಮ್ಮನವರಿಂದ ವಂದನಾರ್ಪಣೆಯೂ ಹೇಳಲ್ಪಟ್ಟಿತು. ರಾಷ್ಟ್ರಗೀತೆಯೊಡನೆ ಈ ವಾರ್ಷಿಕೋತ್ಸವವು ಮುಕ್ತಾಯವಾಯಿತು.

PROGRAMME

1. Invocation. V. S. Padma
2. Welcome Speech ;
3. Classical Music : IX B. Students.
4. Drama ; (Shakunthala) : X B Students.
5. Tableau : IX B. Students.
6. Annual Report : Head Mistress.
7. Prize Distribution and President's Speech.
8. English Drama : VIII B. Students.
9. Group Music : IX A. Students.
10. Dance : Ramamani and Saraswathi.
11. Dance : VIII A Students.
12. Tableau ; X A Students.
13. Vote of Thanks ;

NEW YEAR

Another New Year has begun. The old year has left us amidst the quick-sands, of spiral inflation, dishonest and greedy public service, ever increasing curbs and restraints on the citizen, and soothing lullabies by Mrs Indira Gandhi, of reducing riches, effacing poverty, increasing employment, and everybody living happily ever after to the end of Kaliyuga !

What Goddess Mahalakshmi has not done, Mrs. Indira Gandhi claims to do. Bred amidst money, she thinks money is all in all. No need for morals, no need for contentment, no need for honest work for wage received, no need for conscience, and no question of God ! No one need justify his existence, and earn his livelihood by the sweat of his brow, or the fire in his brains. She will place the Nehru Clan in high offices, and let them run the country as Dhavan is running West Bengal !

. . . She talks of picking out weeds in her garden as a girl. May she not be sowing weeds now, instead of picking them out ?

What is her theory or philosophy of life, Marxism, expansionism, welfare-statism police-statism ? Should she follow the wild-cat experiments of upstart nations, or has the long history of this nation any lessons she could draw from, consonant with the way of life of its moral and religious-minded masses ?

Well, she has the stage, and will no doubt play her role during her tenure, and then set.

With regard to her $\frac{2}{3}$ majority votes, it is nothing wonderful. Here in Mysore we have seen voters of Co-operative Banks and Housing Societies giving cent per cent votes to the same set of blokes year after year for decades !

So, democratic voting is a shibboleth, just as Marxism is, and let us not lay too much stress on them.

We hope that the New Year will be better than the old one, and that men and women will have a better time by grace of God !

Editor.

THE BHAGAVAD-GEETHAA

CHAPTER X

Alright, Arjuna, I shall tell you my Divine splendours. I shall mention the more important of them, for, if we go into details, there is no end to them.

I am the Atma or Soul inside all created beings. I am the beginning, the middle, and the end of all those beings.

Among the Aadityas or beneficent forces of the Universe, I am Vishnu. Among the things luminous, I am the thousand rayed Sun. I am Mareechi among the Maruths. Among the Stars of the night sky, I am the Moon.

Among the Vedas I am Saama Veda. Among the Devas of Swarga, I am Indra. Among the senses of the human body, I am Mind. And in all living things I am the Life-current.

Among Rudras I am Shankara. Among Yakshaas and Raakshasaas, I am Kubera, the Lord of Wealth. Among the Vasus, I am Agni, the invaluable Fire-God. And among the notable mountains, I am Meru.

Among the venerable priests, I am Brihaspati. Among military chiefs, I am Skanda. And among the seas, I am the Ocean.

Among the Maharshis I am Sage Bhrigu. Among words, I am the sacred syllable Om. Among yagnas or Vedic Sacrifices, I am Japa yagnya. And among the immovables, I am the Himaalaya.

G. R. Josyer.

National Girls' High School, Mysore.

ಭಾರತೀಯ ಕನ್ಯಾ ಮಹಾವಿದ್ಯಾಲಯದ ೧೭ನೆಯ ವಾರ್ಷಿಕೋತ್ಸವ

ಈ ಶಾಲೆಯ ವಾರ್ಷಿಕೋತ್ಸವವು ಹಾಗೂ ಬಹುಮಾನ ವಿತರಣೋತ್ಸವವು ಮಾರ್ಚ್ 13 ನೆಯ ಶನಿವಾರ ನಡೆಯಿತು. ಈ ಶಾಲೆಯ ಸಂಸ್ಥಾಪಕರಾದ ಶ್ರೀಮತಿ ಜಿ. ಆರ್ ಜೋಸ್ಯರ್, M A. HONS. F.R.E.S., ರವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಈ ಸಮಾರಂಭವು ಸಂಜೆ 6-30 ಗಂಟೆಗೆ ಪ್ರಾರಂಭವಾಯಿತು. ಕಾರ್ಯಕ್ರಮವು M. S. ರಮಾಮಣಿ ಎಂಬ VIII A ತರಗತಿಯ ವಿದ್ಯಾರ್ಥಿನಿಯಿಂದ ಪ್ರಾರ್ಥನೆಯೊಡನೆ ಪ್ರಾರಂಭವಾಯಿತು. ಮುಖ್ಯೋಪಾಧ್ಯಾಯಿನಿ V. ಪಾರ್ವತಮ್ಮನವರಿಂದ ಸ್ವಾಗತಭಾಷಣವಾದ ನಂತರ ಶಾಸ್ತ್ರೀಯ ಸಂಗೀತ IX B. ವಿದ್ಯಾರ್ಥಿನಿಯರಿಂದಲೂ "ಶಕುಂತಳದ ಒಂದು ದೃಶ್ಯ" X B ವಿದ್ಯಾರ್ಥಿನಿಯರಿಂದಲೂ, "ಉಮರ್ ಖಯಾಂ" ಒಂದು ಫಿಶ್ಚಲ ಚಿತ್ರವು IX B ಯವರಿಂದಲೂ ಅಭಿನಯಿಸಲ್ಪಟ್ಟಿತು, ಮುಖ್ಯೋಪಾಧ್ಯಾಯಿನಿ V ಪಾರ್ವತಮ್ಮನವರು ಶಾಲಾವರದಿಯನ್ನು ಒಪ್ಪಿಸಿದರು.

ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರೇ, ಹಾಗೂ ಶಾಲಾ ಸಂಸ್ಥಾಪಕರೇ, ಶಾಲಾ ಕಾರ್ಯದರ್ಶಿಗಳೇ, ಶಾಲಾ ಪೋಷಕರೇ, ಮಹನೀಯರೇ, ಮಹಿಳೆಯರೇ ವಿದ್ಯಾರ್ಥಿನಿಯರೇ,

ನಾವೆಲ್ಲಾ ಈ ದಿನ ಶಾಲಾ ವಾರ್ಷಿಕೋತ್ಸವವನ್ನೂ, ಅದರ ಅಂಗವಾಗಿ ಬಹುಮಾನ ವಿತರಣೋತ್ಸವವನ್ನೂ ನೆರವೇರಿಸಲು ಇಲ್ಲಿ ನೆರೆದಿದ್ದೇವೆ. ನಮ್ಮ ಶಾಲಾಸ್ಥಾಪಕರಾದ, ಪೂಜ್ಯರಾದ ಶ್ರೀಮಾನ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್, ರವರು ಈ ದಿವಸ ಅಧ್ಯಕ್ಷಸ್ಥಾನವನ್ನು ಅಲಂಕರಿಸಲು ಸಮ್ಮತಿಸಿರುವುದು ನಮ್ಮ ಸುಕೃತವೇ ಸರಿ. ಇವರು ಇಂಟರ್ ನ್ಯಾಷನಲ್ ಅಕಾಡೆಮಿ ಆಫ್ ಸಂಸ್ಕೃತ ಪರಿಶೋಧನದ ಸಂಸ್ಥಾಪಕರು ಆಗಿದ್ದಾರೆ. ತಮ್ಮದೇ ಆದ ಕಾರೊನೇರ್ಷ ಮುದ್ರಣಾಲಯವನ್ನು ನಡೆಸುತ್ತಿದ್ದಾರೆ. ರಾಷ ನಲಿಸ್ಟ್ ಎಂಬ ಒಂದು ವಾರಪತ್ರಿಕೆಯನ್ನು ತಮ್ಮ ಮುದ್ರಣಾಲಯದಲ್ಲಿ ಹೊರಡಿಸುತ್ತಾರೆ. ಇವರು ಗ್ರೇಟ್ ಬ್ರಿಟನ್ನಿನ ರಾಯಲ್ ಸೊಸೈಟಿ ಆಫ್ ಲಿಟರೇಚರ್‌ಗೆ ಸದಸ್ಯರಾಗಿದ್ದಾರೆ. ಇವರು ಸಂಸ್ಕೃತ ಆಂಗ್ಲಭಾಷೆಗಳೆರಡರಲ್ಲೂ ವಿದ್ವಾಂಸರು. ಆಧ್ಯಾತ್ಮಿಕ ಕ್ಷೇತ್ರದಲ್ಲೂ, ಸಂಸ್ಕೃತ ಹಾಗೂ ಆಂಗ್ಲಭಾಷೆಗಳಲ್ಲೂ ಹಲವಾರು ಪುಸ್ತಕಗಳನ್ನು ಬರೆದಿದ್ದಾರೆ. ಪಾಶ್ಚಾತ್ಯ ದೇಶದ ಜನರೂ ಇವರ ಪುಸ್ತಕಗಳನ್ನು ತರಿಸಿಕೊಂಡು ಓದುತ್ತಿದ್ದಾರೆ. ಇಂತಹ ವಿದ್ವಾಂಸರಿಂದ ನಮ್ಮ ಶಾಲೆಯು ಸಂಸ್ಥಾಪನೆಯಾಯಿತು.

ಮಾನ್ಯ ಅಧ್ಯಕ್ಷರ ಅಪ್ಪಣೆ ಕೋರಿ ನಮ್ಮ ಶಾಲೆಯ ಸಂಕ್ಷಿಪ್ತ ವರದಿಯನ್ನು ತಮ್ಮಗಳ ಮುಂದಿಡಲು ಅಪೇಕ್ಷಿಸುತ್ತೇನೆ. ಇದು ನಮ್ಮ ಶಾಲೆಯ 16ನೆಯ ಶಾಲಾವಾರ್ಷಿಕೋತ್ಸವ ಸಮಾರಂಭವಾಗಿರುವುದು. ಈ ಶಾಲಾ ಸ್ಥಾಪನೆಗೆ ಮುಂಚೆ ಕಾನ್ವೆಂಟುಗಳಲ್ಲದೆ ಮಹಾರಾಣಿ ಪ್ರೌಢಶಾಲೆ ಮಾತ್ರ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಇತ್ತು. ಕೇವಲ ಪ್ರೌಢಿಮೆ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಕಾನ್ವೆಂಟುಗಳಲ್ಲಿ ಪ್ರವೇಶ ದೊರೆತು ಉಳಿದ ವಿದ್ಯಾರ್ಥಿನಿಯರುಗಳು ಮಹಾರಾಣಿ ಪ್ರೌಢಶಾಲೆಯ ಕಡೆಗೆ ಧಾವಿಸುತ್ತಿದ್ದರು. ಇಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಮೇಲ್ಕಂಡ ಶಾಲೆಯ ಒತ್ತಡವನ್ನು ಕಡಿಮೆ ಮಾಡಲು ಹಾಗೂ ಮೊಹಲ್ಲಾ ನಿವಾಸಿಗಳ ಪ್ರಾರ್ಥನೆಯನ್ನು ಮನ್ನಿಸಿ ಈ ಶಾಲೆಯನ್ನು 10-6-1954ರ ಶುಭ ದಿನದಂದು ಪ್ರಾರಂಭಮಾಡಿದರು. ಕೇವಲ ಐದು ವಿದ್ಯಾರ್ಥಿನಿಯರಿಂದ ಪ್ರಾರಂಭಿಸಲ್ಪಟ್ಟ ಶಾಲೆಯು ಎಂಟು, ಒಂಭತ್ತು, ಹತ್ತನೆಯ ತರಗತಿಗಳನ್ನು ಹೊಂದಿಸಿಕೊಂಡಿತು. ಕಳೆದ ನಾಲ್ಕು ವರ್ಷಗಳಿಂದಲೂ ಇಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿನಿಯರು ಕನ್ನಡ ಹಾಗೂ ಇಂಗ್ಲೀಷ್ ಮಾಧ್ಯಮಗಳಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ಶಾಲಾರಂಭದಿಂದ ಹಿಡಿದು ಅದರ ಪ್ರಗತಿಯ ಒಂದೊಂದು ಹೆಜ್ಜೆಯಲ್ಲೂ ನಮ್ಮ ಪೂಜ್ಯ ಸಂಸ್ಥಾಪಕರು ತಮ್ಮ ಸಂಪೂರ್ಣ ನೆರವನ್ನು ಕೊಡುತ್ತಾ ಬಂದಿದ್ದಾರೆ. ಈಗಲೂ ನೆರವನ್ನು ನೀಡುತ್ತಾ ಇದ್ದಾರೆ.

ನಮ್ಮ ಪೂಜ್ಯ ಶಾಲಾ ಸ್ಥಾಪಕರ ಹಿರಿಯ ಪುತ್ರರೂ ಹಾಗೂ ಶಾಲಾ ಮುಖ್ಯೋಪಾಧ್ಯಾಯರಾಗಿದ್ದ ಶ್ರೀಮಾನ್ ಜಿ. ಎಸ್. ಜೋಸ್ಯರ್ ರವರು ಕಳೆದ ಸಾಲಿನಲ್ಲಿ ಅಪಮೃತ್ಯುವಶರಾಗಿ ನಮ್ಮ ಶಾಲೆಯನ್ನು ತಬ್ಬಲಿಯಾಗಿ ಮಾಡಿಬಿಟ್ಟರು. ಪುತ್ರಶೋಕದಿಂದ ನೊಂದರೂ, ವೃದ್ಧಾಪ್ಯದ ದಿಸೆಯಿಂದ ಕುಂದಿದ್ದರೂ ನಮ್ಮ ಶಾಲಾ ಸಂಸ್ಥಾಪಕರು ತಮ್ಮ ದುಃಖವನ್ನು ನುಂಗಿಕೊಂಡು ಶಾಲೆಯ ವಿಷಯದಲ್ಲಿ ಶ್ರಮಿಸುತ್ತಿದ್ದಾರೆ. ಅವರ ನಿರ್ಗಮನಾನಂತರ ನಮ್ಮ ಶಾಲೆಯ ಕನ್ನಡ ಅಧ್ಯಾಪಕರೂ, ಹಿರಿಯ ವಿದ್ವಾಂಸರೂ ಆಗಿದ್ದ ಶ್ರೀಮಾನ್ ಕೃಷ್ಣದೇಶಿಕಾಚಾರ್ಯರು ವೃದ್ಧಾಪ್ಯದ ಕಾರಣದಿಂದ ಶಾಲೆಯನ್ನು ಬಿಡಬೇಕಾಗಿ ಬಂದಿತು. ಹೀಗೆ ನಮ್ಮ ಶಾಲೆಯು ಎರಡು ವಿಧದ ನಷ್ಟಗಳನ್ನು ಏಕಕಾಲದಲ್ಲಿ ಎದುರಿಸಿತು. ಇಂತಹ ಪರಿಸ್ಥಿತಿಯಲ್ಲೂ ನಮ್ಮ ಶಾಲಾ ಸಂಸ್ಥಾಪಕರ ಮಾರ್ಗದರ್ಶನವು ನಮಗೆ ಮಾರ್ಗದೋರಿ ನಮ್ಮನ್ನು ಪ್ರಗತಿಯೆಡೆಗೆ ಕರೆದೊಯ್ಯುತ್ತಿದೆ.

ಈ ಶಾಲೆಯಲ್ಲಿ ಇರುವ ಒಂಭತ್ತು ಜನ ಅಧ್ಯಾಪಕವರ್ಗದವರು ಬೇರೆ ಬೇರೆ ವಿಷಯಗಳನ್ನು ಮಕ್ಕಳಿಗೆ ಮನಮುಟ್ಟುವಂತೆ ಬೋಧಿಸುತ್ತಾರೆ. ಈ ವರ್ಷ ಶಾಲೆಯಲ್ಲಿ 140 ವಿದ್ಯಾರ್ಥಿನಿಯರಿದ್ದಾರೆ, ಅದರ ಪೈಕಿ 40 ಮಂದಿ ಎಸ್.ಎಸ್.ಎಲ್.ಸಿ. ಪರೀಕ್ಷೆಗೆ ಕುಳಿತಿದ್ದಾರೆ. ಇವರೆಲ್ಲರೂ ಕಷ್ಟಪಟ್ಟು ಅಧ್ಯಯನಮಾಡಿ ಉತ್ತಮ ಫಲಿತಾಂಶ ನೀಡುವರೆಂಬ ನಂಬಿಕೆ ನಮಗಿದೆ. ಈ ಶಾಲೆಯು ಪ್ರತಿ ವರ್ಷವೂ 'ಮಧುರವಾಣಿ' ಎಂಬ ಸುಂದರವಾದ ಪುಸ್ತಕವನ್ನು ಪ್ರಕಟಿಸುತ್ತಿದೆ. ಇದರಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿನಿಯರು ತಮ್ಮ ಸ್ವಾಭಿಮೇಯನ್ನು ತೋರಿಸಿ ಕಥೆ, ಕವನ, ಇತ್ಯಾದಿಗಳನ್ನು ಬರೆಯುತ್ತಾರೆ.

ಪಠ್ಯೇತರ ಚಟುವಟಿಕೆಗಳಲ್ಲೂ ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿನಿಯರು ಭಾಗವಹಿಸುತ್ತಿದ್ದಾರೆ. ಶಾಲಾ ದಿನಾಚರಣೆಯ ಅಂಗವಾಗಿ ನಡೆಸಿದ ಸ್ಪರ್ಧೆಗಳಲ್ಲಿ ಅನೇಕರು ಭಾಗವಹಿಸಿ ಬಹುಮಾನಗಳನ್ನು ಗಳಿಸಿದ್ದಾರೆ. ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ಎಜುಕೇರ್ಷ ಸಂಸ್ಥೆಯ ಅಂತರ ಶಾಲಾ ಕ್ರೀಡೆಯಲ್ಲಿ ನಮ್ಮ ಶಾಲೆಯ ಗೀತ, ಪದ್ಮ ಎಂಬ ವಿದ್ಯಾರ್ಥಿನಿಯರು ವೈಯುಕ್ತಿಕ ಬಹುಮಾನಗಳನ್ನೂ ಮತ್ತು ಟೀಲ್ಡ್‌ನ್ನೂ ಈ ವರ್ಷ ಗಳಿಸಿದ್ದಾರೆ.

ಕಳೆದ ಸಾಲಿನಲ್ಲಿ ನಮ್ಮ ಸಂಸ್ಥಾಪಕರು ಕೊಟ್ಟಂತೆಯೇ, ಈ ಸಾಲಿನಲ್ಲೂ ಅರು ಇತರ ಬಹುಮಾನಗಳನ್ನು ಕೊಟ್ಟಿರುತ್ತಾರೆ. ಹೀಗೆಯೇ ಇನ್ನು ಮುಂದೆಯೂ ನಮ್ಮ ಶಾಲೆಯು ಪ್ರಗತಿಗಾಗಿ ಶ್ರಮಿಸಲು ದೇವರು ಅವರಿಗೆ ದೀರ್ಘಾಯುಷ್ಯವನ್ನು ಕೊಡಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ. ಈ ದಿನ ಅಧ್ಯಕ್ಷಸ್ಥಾನದಲ್ಲಿ ನಿಂತು ತಮ್ಮ ಅಮೃತಹಸ್ತದಿಂದ ಬಹುಮಾನಗಳನ್ನು ಏತರಹೆ ಮಾಡಿ, ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಹಿತೋಕ್ತಿಗಳನ್ನು ನೀಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸಿ ಈ ನನ್ನ ವರದಿಯನ್ನು ಮುಗಿಸುತ್ತೇನೆ.

ಅನಂತರ ಅಧ್ಯಕ್ಷರು ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಬಹುಮಾನಗಳನ್ನು ಹಂಚಿ ಅವರಿಗೆ ಹಿತವಚನಗಳನ್ನು ಹೇಳಿದರು.

Maharaja Bhojaraja's
SHRINGARAPRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contribution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols;
1 volume III only.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

Printed at the Coronation Press, Chamaraja Road, Mysore-4 & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 14] Monday 5-4-1971 [PRICE NP 00-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

THE BODY

(Continued from last issue)

Muscles make up more than half the weight of the body. The body's 600 odd muscles are the cables whose pull on bones makes motion possible. How can a body with 206 bones swim through water like a frog, or a girl dance more gracefully than a butterfly ? The answer to this question is because we have muscles. The muscles are the power stations in our body. The muscular system is capable of an immense variety of movements, from tripping the tongue in speech to running a race.

Muscles also pull on skin or other muscles as in a smile, a frown, and the rise and fall of the diagram. Whether large or small, the skeletal muscles can perform with prodigious speed and power. Muscle moves by contracting itself—a unique characteristic which distinguishes it from any other body tissue. Exercise is vital if muscle tissue is to remain in good condition Unless used, muscles tend to shrink and waste away.

Among all the body's systems, the blood is unique: it is the only fluid tissue. It has been called the river, "river of life." This fluid endlessly coursing from the heart to the remotest parts of the body and returning, is a sea in which the body is bathed. Pumped by the heart, the blood delivers the food and the oxygen that combine in the cells to produce energy, carries away the wastes produced by the cell and distributes the regulatory hormones.

The safe transfer of the blood and its vital qualities from one person to another has been among the most important developments of modern medicine. The human body can survive for years with no conscious brain function—but only for minutes without a beating heart. Since ancient times the heart has been apostrophised as the throne of the soul—the seat of man's noblest emotions, but to the cold and detached scientific scrutiny, it is nothing more than a mechanical pump.

In fact, there is no more soul or personality in the heart than in a slice of calf's liver. It is a physiological organ, and its function is to pump blood to the various parts of the body through a maze of pipes —the arteries, veins and capillaries. The circulatory system has its free ways, under passes, clover-leefs, subsidiary roads, quiet streets and back alleys.

The total distance they cover, within the confines of the body, is estimated at 60,000 miles! The heart pumps so steadily and powerfully that in a single day it pushes 10 pints of the blood in the average adult body through more than 1,000 complete circuits thus actually pumping 6,000 to 6,000 quarts of blood a day in all.

In time of strenuous physical activity, the heart puts on its most spetacular performance. The heart beat slows down somewhat during sleep, but it never halts. A stoppage would, indeed, signal death. It might last a lifetime of say 70 years without a single check up. But enough mystery still hovers about the circulating system to preoccupy legions of heart researchers for decades to come.

The body has three main gateways; the digestive tract, the lungs through which we take in oxygen and breath out carbon-dioxide; and the kidneys, through which we excreate wastes in the form of urine. The mouth, gullet, stomach, small intestine and large intestine form a continuous tube about 30 feet long called the alimentary canal. Within its length takes place an involved chemical conversion every time a gourmet meal or a bed time snack is eaten.

Here, the chemically complex foods man eats are broken down, modified and transmuted into chemically simple substance his body must have to continue its healthy existence. In the game of digestion, the players are particles of food and the board is the body. In this game, every players' cards are stacked and every move is precisely controlled.

Among the wonders of construction with which the body has been endowed, both the lungs and kidneys rank high on the list. As if in token of the crucial nature of their allotted tasks, each is a paired organ. Many a human being is living and thriving today, despite damage or actual removal of one lung or kidney, because the remaining organ fills the breach and continues to do the work of both.

The body's trillions of cells require so much oxygen that we need about 30 times as much surface for its intake as our entire skin area covers. The lungs provide this surface area, even though they weigh only about two and a half pounds, and fit neatly into the chest cavity by virtue of the fact that their membranes fold over and over on themselves in packets so thin that a sheet of the finest paper seems grossly thick by comparison.

The kidneys, each no more than four or five inches long, are no less astonishingly equipped for their particular duties. As estimated 42 gallons of water—about three times the body's entire weight in fluid—filter down the kidney tubule every day. This fluid is dealt with by millions of tiny mechanisms called nephrons working in shifts.

The human body is, among other things a highly tuned instrument fot the perception of the external world. Vivid reports pore into man's brain through his eyes, ears, skin, nose and mouth, describing in detail the variety of things on earth. A sense of balance orients him to the earth itself. Just as it is impossible to conceive of the human head without eyes and ears, so it is impossible to conceive of a meaningful life that dose not partake of the world through the senses. It is senses that have made man the master of his environment, and the beneficiary of its wonders.

Made up of the brain, the spinal cord and a complex net-work of nerves, the nervous system co-ordinates all the body's activities, in response to signals from both inside and outside the body. The brain is the system's headquarters. The brain of man is a triumph of evolution. Man alone can convey thoughts to other members by means of languages.

Man alone can preserve his understanding of himself and the world about him in written records. Man alone is skilled in the use of tools. Man alone can transmit the knowledge he gains to succeeding generations. The largest part of the brain—the cerebrum—enables us to remember, perceive things, solve problems and understand meanings, in short, to think. Thanks to man's highly developed cerebrum, he is the most intelligent of all animal.

Finally, there is the reproductive system. Here all living organic matter scores a major triumph over man-made machines. Machines cannot reproduce themselves but human beings can, as can all living matter. Further the process of regeneration and renewal goes on inside the human body too.

Man's attitude towards his own body—his single most precious possession—is decidedly ambivalent. To the cynic, the body is no more than a tenement of clay, to the poet a palace of the soul, to the physician, an all-too-ailing hulk. With a body less efficient and less flexible, man could not withstand the strains of living in a world where he is constantly forced to

(*Continued on page 5*)

THE BHAGAVAD-GEETHAA

CHAPTER X

I am the Sacred fig tree, among trees. Among Devarshis I am Narada. Among Gandharvas, I am Chitraratha. Among the beatified, I am Sage Kapila.

Among horses I am Indra's Uchchaishravas risen from the milky Ocean. Among elephants I am Iraavatha. Among men I am King.

Among weapons I am the mighty Vajra. Among cows I am Kaamadhenu. I am Kandarpa, the God of Love. Among serpents I am king Vaasuki

Among Naagaas I am Anantha. Among creatures of the Ocean I am Varuna. Among ancestors I am Aryaman. Among maintainers of law I am Yama.

Among Dythyas, I am Prahlaada. Among enumerators, I am Time. Among beasts, I am the Lion. And among birds, I am the white-necked Vynatheya.

Among cleansers I am Air. Among bearers of weapons I am Rama. Among the creatures of the sea, I am the Crocodile, Among rivers I am Jaanhavee.

I am the beginning, middle and end of things created. Among sciences I am the science of the Soul. Among arguers I am reasoning.

I am the letter 'ಅ' 'A', in the alphabet. I am Dwandva among word combinations. I am endless Time. I am universal-faced Creator.

I am doom which embraces every thing. I am the genesis of those to be born. I am fame, riches, women's sweet speech, memory, brains, courage, and tolerance, compassion.

I am Brihat-Saama among Saama hymns, and Gaayatri among Mantras. Among months I am Maargasheersha Among seasons I am flower-laden spring.

I am the gambling of gamesters, the lustre of the lustrous. I am victory, I am effort, and I am the valour of the valourous.

I am Vaasudeva among Vrishnis, and Dhananjaya among Paandavas. Among rishis I am Vyaasa, and Shukra among Kavis.

I am the rod of the chastisers, the art of victors. I am the silence of the secret, and knowledge of the knowing.

Whatever is the seed of all creation, I am that seed. There is nothing moving or non-moving, which exists independent of Me.

There is no end, Arjuna, to my Divine glories I have given you but a general idea of them.

Whatever is great, lustrous, dominant and brilliant, you may count as arising from reflection of My glory.

You gain little by seeking to know the full extent of my glory. Suffice it to say that I encompass all this universe, and uphold it by a fraction of My Supreme Greatness!

End of Chapter X

GET RICHER, GET POORER!

In Stockholm, the most affluent of Europe's affluent societies, they central-heat the downtown sidewalks in winter to clear them of snow.

But the housewife who uses them on her way to market pays Rs. 37.50 a pound for beefsteak!

New apartment buildings have suction systems to whisk away all waste and trash.

But when the apartment dwellers spend an evening on the down town, they must figure on Rs. 4·50 to Rs. 7·50 for a glass of beer and up to Rs. 22 for a gin and tonic. A good round of Smorgas-bord in a decent place runs Rs. 37·50 without drinks, coffee, tips or taxes.

These are day-to-day pocket-book indicators of one of the worst inflationary spirals in Sweden's well-run history.

With the highest cost of living in Europe, Stockholm ranks No. 1 on the United Nations index of expensive cities. And it's getting worse steadily.

As a result of a new series of emergency tax measures intended to dampen consumer demands, prices are going up on petrol, fuel oil, wines and liquer, home appliances, cars, various consumer durable goods and eletricity bills.

To cope with such tax demands Sweden can boast a per capita income of Rs. 26,775 —the highest in Europe. Next comes Denmark with Rs. 23,325. Norway Rs. 21,000: France Rs. 18,975, West Germany Rs. 16·500; Belgium Rs, 16,200 and Britain Rs. 13,875.

Sweden's per capita income is second only to the U.S. average of Rs. 27600 as figured by the U.S. Commerce Department.

A good, average upper-middle-class salary in Sweden, for a store manager, for example, is about Rs. 63750. In the United States, the salary for a similar job would be about 50 per cent higher!

The emergency tax measures, announced in October 1970 and designed to provide an estimated .775 million rupees in aditional Government revenue, were accompanied by a local "price freeze" until March 1971.

The only trouble is that nobody really believes that a price freeze can be effective when such a wide variety of purchase taxes are going up, and when Sweden must inevitably respond to outside price fluctuations for many imported and raw materials.

Under these conditions national wage negotiations have just opened between the trade Union Congress and the employers' Confederation.

The unions are demanding a 20 per cent across-the-board increase for all of Swedish labour over the next two years. The employers calculate that wages will be going up automatically any way, on a cost-of-living basis, by 18 per cent in 1971 and another 6 per cent in 1972.

Traditionally, the social democratic Government which has been in power in Sweden for 40 years leaves negotiations strictly to the unions and employers.

(To be Continued).

(Continued from page 3.)

adapt himself to everything from pesticides drugs, tobacco and automobiles to the weightless, oxygenless foodless world of outerspace.

The master craftsman behind this unparalleled creation, call him Nature or God, is undoubtedly the greatest engineer of all times! We can spend a life time marvelling at the arch of the foot, the shape of the skull, the design of the entire body. Beauty and usefulness go hand in hand!

G. C.

VYRAMUDI AT MELKOTE

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Paper Edition Rs. 20. Popular Edition Rs. 10.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contri bution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols;
1 volume III only.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4 & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 25-26] Monday, 12-4-71 & 19-4-1971 [PRICE NP 00-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

Rs. 20—00

ನಾಸ್ತಿಕವಾದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಸೈಯ್ಯಂಗಾರ್, M.A., B.L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ನಾಸ್ತಿಕ—ತಾನು ಸೃಷ್ಟಿಸಿದ ಜಗತ್ತಿನಲ್ಲಿ ದೇವರು ಏಕೆ ಸುಖ ದುಃಖಗಳನ್ನು ಉಂಟುಮಾಡಿದನು? ಇಂಥಾ ಜಗತ್ತನ್ನೇ ಸೃಷ್ಟಿಸ ಬಾರದಾಗಿತ್ತಲ್ಲವೇ? ತಾನು ಸೃಷ್ಟಿಸಿದ ಜಗತ್ತಿನಲ್ಲಿ ಕಷ್ಟಗಳು ಅಧಿಕವಾಗಿರುವುದರಿಂದ ಈಗಲೂ ಕೂಡ ಏಕೆ ಅವನು ಎಲ್ಲರಿಗೂ ಮುಕ್ತಿಯನ್ನು ಕೊಟ್ಟು ಈ ಜಗತ್ತನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ನಾಶ ಮಾಡಬಾರದು? ಇಂಥಾ ಸುಖ ದುಃಖಗಳಿಂದ ಕೂಡಿದ ಜಗ ತ್ತನ್ನು ಅನವಶ್ಯಕವಾಗಿ ಜೀವಿಗಳ ಮನಸ್ಸಿಗೆ ತೊಂದರೆಯನ್ನು ಕೊಡುತ್ತಾ ಏಕೆ ಸೃಷ್ಟಿಮಾಡಬೇಕಾಗಿತ್ತು? ಅಥವಾ ಒಂದು ವೇಳೆ ತಪ್ಪಾಗಿ ಸೃಷ್ಟಿಮಾಡಿದ್ದರೆ ಈ ಜಗತ್ತನ್ನು ಏಕೆ ಒಂದೇ ಸಲ ನಾಶಮಾಡಬಾರದು? ಇದೇ ನಮ್ಮ ಮುಖ್ಯವಾದ ಪ್ರಶ್ನೆ; ಇವಕ್ಕೆ ಸರಿಯಾದ ಉತ್ತರವೇ ಇಲ್ಲದಿರುವುದರಿಂದ ನಾವು ದೇವರೇ ಇಲ್ಲವೆಂದೇ ಧಾರಾಳವಾಗಿ ಹೇಳುತ್ತೇವೆ.

ವೇದಾಂತಿ—ದೇವರು ಏಕೆ ಈ ಸುಖದುಃಖಗಳನ್ನುಂಟುಮಾಡಿದನು? ಇಂಥಾ ಜಗತ್ತನ್ನು ಏಕೆ ಸೃಷ್ಟಿಮಾಡಿದನು? ಎಂಬ ಈ ಪ್ರಶ್ನೆಗೆ ಬೇರೆ ಬೇರೆ ದಾರ್ಶನಿಕರು ಮತ್ತು ಮತಗಳ ಮುಖಂಡರು ಬೇರೆ ಬೇರೆ ಉತ್ತರಗಳನ್ನು ಕೊಟ್ಟಿರುವರು. ಇವುಗಳಲ್ಲಿ ಏಳು ಅಭಿಪ್ರಾಯಗಳನ್ನು ಸಂಗ್ರಹವಾಗಿ ಸೂಚಿಸಿ ಎಂಟನೆಯ ಅಭಿ ಪ್ರಾಯವನ್ನು ಮಾತ್ರ ವಿಶದವಾಗಿ ತಿಳಿಯಪಡಿಸುತ್ತೇವೆ.

(1) ಜಗತ್ತಿನ ಸೃಷ್ಟಿ ಸ್ಥಿತಿ ಲಯಗಳನ್ನು ಚಕ್ರಾಕಾರವಾಗಿ ನಡೆಸುತ್ತಿರುವುದು ಭಗವಂತನ ಲೀಲೆಯಾಗಿದೆ ಎಂಬುದು ಮೊದಲ ನೆಯ ಅಭಿಪ್ರಾಯ.

(2) ದೇವರು ಜಗತ್ತಿನ ಸೃಷ್ಟಿಸ್ಥಿತಿ ಲಯಗಳನ್ನು ಏಕೆ ನಡೆಸಬೇಕು ಎಂಬುದು ಅನಂತ ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪನಾದ ಅವನಿಗೆ ಗೊತ್ತು: ಅಲ್ಪಜ್ಞರಾದ ಮಾನವರು ಈ ವಿಚಾರವನ್ನು ತಿಳಿಯಲು ಪ್ರಯತ್ನಿಸುವುದು ವ್ಯರ್ಥ ಎಂಬುದು ಎರಡನೆಯ ಅಭಿ ಪ್ರಾಯ.

(3) ಈಶ್ವರನ ಶರೀರವಾದ ಚಿದಚಿತ್ತುಗಳಲ್ಲಿ ದೋಷವಿರುವುದ ರಿಂದ ಆ ದೋಷಗಳನ್ನು ನಿವಾರಣೆ ಮಾಡುವುದಕ್ಕಾಗಿಯೇ ಈಶ್ವ ರನು ಜಗತ್ತಿನ ಸೃಷ್ಟಿ ಸ್ಥಿತಿ ಲಯ ಕಾರ್ಯಗಳನ್ನು ನಡೆಸುತ್ತಿರುವನು ಎಂಬುದು ಮೂರನೆಯ ಅಭಿಪ್ರಾಯ.

(4) ಅವ್ಯಕ್ತ ಅಥವಾ ನಿರ್ಗುಣ ಬ್ರಹ್ಮನು ದೇಶ ಕಾಲ ಅವಸ್ಥೆ ಗಳಿಗೆ ಒಳಪಟ್ಟಿಲ್ಲ. ಜಗತ್ತು ದೇಶ ಕಾಲ ಅವಸ್ಥೆಗಳಿಗೆ ಒಳಪಟ್ಟಿದೆ. ಒಂದು ಕಾರ್ಯಕ್ಕೆ "ಏಕೆ" ಎಂಬ ಕಾರಣವನ್ನು ಕೇಳುವುದು ಜಗ ತ್ತಿನ ನಿಯಮಗಳಿಗೆ ಒಳಪಟ್ಟಿದೆ. ಆದುದರಿಂದ ದೇಶ ಕಾಲ ಅವಸ್ಥೆಗಳಿಗೆ ಒಳಪಡದ ಬ್ರಹ್ಮನಿಂದ ಏಕೆ ಜಗತ್ತು ಹುಟ್ಟಿತು ಎಂಬ ಪ್ರಶ್ನೆಯೇ ತರ್ಕಕ್ಕೆ ವಿರೋಧವಾಗಿದೆ. ಈ ಪ್ರಶ್ನೆಯನ್ನೇ ಕೇಳ ಕೂಡದು ಎಂಬುದು ನಾಲ್ಕನೆಯ ಅಭಿಪ್ರಾಯ.

(5) ಜಗತ್ತಿನಲ್ಲಿ ತೋರುವ ಪರಿಣಾಮಗಳೂ, ಸುಖ ದುಃಖ ಗಳೂ ಸ್ವಪ್ನ ಪದಾರ್ಥಗಳ ಹಾಗೆ ನಿಜವಲ್ಲ. ಇವು ಮಾಯೆ ಯಿಂದ ಉಂಟಾಗಿ ಅಜ್ಞಾನದಲ್ಲಿರುವ ಪ್ರತಿಬಿಂಬ ರೂಪವಾದ ವೈಯ್ಯಕ್ತಿಕ ಆತ್ಮನ ಭ್ರಮೆಗಳು. ಆದ್ದರಿಂದ ನಿಜವಾದ ಜಗತ್ತೂ ಇಲ್ಲ; ಅದರ ಸೃಷ್ಟಿ ಸ್ಥಿತಿ ಲಯಗಳೂ ಇಲ್ಲವೇ ಇಲ್ಲವೆಂಬುದು ಐದ ನೆಯ ಅಭಿಪ್ರಾಯ.

(6) ದೇವರ ಸ್ವರೂಪವೇ ಬೇರೆ. ಜಗತ್ತಿನ ಸ್ವರೂಪವೇ ಬೇರೆ ಯಾದುದರಿಂದ ಜಗತ್ತಿನ ಕಷ್ಟಗಳಿಗಳು ದೇವರ ಸ್ವರೂಪಕ್ಕೆ ಅನ್ವಯಿ ಸುವುದಿಲ್ಲವೆಂದು ತಿಳಿಯಬೇಕು. ಹಾಗೆ ತಿಳಿದರೆ ಜಗತ್ತಿನಲ್ಲಿರುವ ಸಾವು ನೋವುಗಳಿಗೆ ಜಗತ್ತಿನಲ್ಲಿರುವ ಕಷ್ಟಗಳಲ್ಲೇ ಕಾರಣವನ್ನು ಹುಡಕಬೇಕೇವಿನಹ, ಅವುಗಳಿಗೆ ದೇವರು ಕಾರಣವೆಂದು ಹೇಳು ವುದು ನ್ಯಾಯವಲ್ಲ. ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪನಾದ ದೇವರಿಂದ ಮನುಷ್ಯರಿಗೂ ಪ್ರಾಣಿಗಳಿಗೂ ದುಃಖವುಂಟಾಗುವುದಿಲ್ಲವೆಂದು ದೃಢ ವಾಗಿ ನಂಬಬೇಕು ಎಂಬುದೇ ಆರನೆಯ ಅಭಿಪ್ರಾಯ.

(7) ಭಗವಂತನು ವಿಭೂತಿದ್ವಯನಾಯಕನು. ಅಂದರೆ ಅವ ನಿಗೆ "ನಿತ್ಯವಿಭೂತಿ" ಮತ್ತು "ಲೀಲಾವಿಭೂತಿ" ಎಂಬ ಎರಡು ವಿಭೂತಿಗಳಿವೆ. ನಿತ್ಯವಿಭೂತಿಯೇ ಮಿತಿಯಿಲ್ಲದ ಆನಂದದಿಂದ ಕೂಡಿದ ಪರಮಪದವು. ಸಾವು ನೋವು ಸಂಕಟಗಳು ಮತ್ತು ಇಂದ್ರಿಯ ಮನಬುದ್ಧಿ ಸುಖಗಳು ಇವುಗಳಿಂದ ಕೂಡಿರುವ ನಾವು ಅನುಭವಿಸುತ್ತಿರುವ ಈ ಜಗತ್ತೇ ಲೀಲಾವಿಭೂತಿಯು. ದೇವರು ದೋಷಗಳಿಂದ ಕೂಡಿದ ಲೀಲಾವಿಭೂತಿಯಲ್ಲಿರುವ ಪ್ರಾಣಿಗಳ ನ್ನೆಲ್ಲಾ ನಿತ್ಯವಿಭೂತಿಯಲ್ಲಿ ಸೇರಿಸುವುದಕ್ಕಾಗಿ ಅಥವಾ ಲೀಲಾ ವಿಭೂತಿಯನ್ನೇ ನಿತ್ಯವಿಭೂತಿಯನ್ನಾಗಿ ಪರಿವರ್ತನೆ ಮಾಡುವುದ ಕ್ಕಾಗಿಯೇ, ಈ ಜಗತ್ತಿನ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ ಲಯ ಕಾರ್ಯಗಳನ್ನು ನಡೆ ಸುತ್ತಲೇ ಇರುವನು ಎಂಬುದು ಏಳನೆಯ ಅಭಿಪ್ರಾಯ.

(8) ಇನ್ನು ಎಂಟನೇ ಅಭಿಪ್ರಾಯವನ್ನು ವಿಶದವಾಗಿ ತಿಳಿಯ ಪಡಿಸುವೆವು. ಅಭಿಲಾಷೆಯಿಲ್ಲದ, ಉದ್ದೇಶವಿಲ್ಲದ, ಜ್ಞಾನ, ಇಚ್ಛೆ ಕ್ರಿಯೆಗಳನ್ನು ಹೊಂದಿಲ್ಲದ ಪ್ರಕೃತಿಯೇ ಜಗತ್ಕಾರಣವನ್ನು ವೆಂದು ತೀರ್ಮಾನಿಸಬೇಕಾಗುತ್ತದೆ, ಎಂದು ನೀವು ವಾದಿಸಿದ್ದೀರಿ. ಆದರೆ ಯಾವುದೊಂದು ಪದಾರ್ಥದ ಇರುವಿಕೆಯನ್ನು ಒಪ್ಪಬೇಕಾ ದರೆ ಅದು 'ಜ್ಞಾನ' ದಿಂದ ಅರಿಯಲ್ಪಡತಕ್ಕದ್ದಾಗಿರಬೇಕು ಎಂದು ಪಶ್ಚಿಮ ದೇಶದ ಕೆಲವು ಅಜ್ಞರೂ ಕೂಡ ಸ್ಥಾಪಿಸಿರುವರು. ಭಾರತೀಯ ದಾರ್ಶನಿಕರೆಲ್ಲರೂ ಹೇಳುವುದೇನೆಂದರೆ— ಹಾಗೆ ಜ್ಞಾನಕ್ಕೆ ಅನ್ವಯಿಸದ ಇರುವಿಕೆಗಳಿದ್ದರೆ ಅವು ಇರುವಿಕೆಗಳೇ ಅಲ್ಲ; ಏಕೆಂದರೆ ಅವು ತಮ್ಮನ್ನು ತಾವು ತಿಳಿದುಕೊಳ್ಳುವುದಿಲ್ಲ ಮತ್ತು ಇತರರ ಜ್ಞಾನಗಳಿಗೂ ಅವು ಗೋಚರವಾಗುವುದಿಲ್ಲವಷ್ಟೆ. ಅವನ್ನು ಇರುವಿಕೆಯೆಂದು ಕರೆದರೆ ಆ ಇರುವಿಕೆಗಳಿಗೂ ನಮಗೂ ಯಾವ ವಿಧವಾದ ಸಂಬಂಧವೂ ಇಲ್ಲ. ಆದುದರಿಂದ ಜ್ಞಾನಶೂನ್ಯ ವಾದ ಮತ್ತು ಜ್ಞಾನಕ್ಕೆ ಗೋಚರವಾಗದ ಅವ್ಯಕ್ತವಾದ ಪ್ರಕೃ ತಿಯು ಜಗತ್ಕಾರಣವೆಂದು ನೀವು ಕೇಳಿದಹಾಗೆ ಆಗುತ್ತದೆ ಯಲ್ಲವೇ!

(ಮುಂದುವರಿಯುವುದು.)

CRUMBLING CURRENCY

Go to the market with a paisa in your ocket, and even a beggar will spurn it if ou offer it to him The paisa has in fact ased to be "currency" in the excepted nse of the term, except as small change, id times are probably coming when it will se even this value and remain merely a ke the Dhela (half-paisa) and other small ins of a few decades ago which can now seen only in numismatic museums.

Seen in historical perspective this is a volutionary change. For more than 17 nturies, money in India has retained a able secular value. If there have been ictuations, they have been only departures om norms which have quickly been retained at the end of the abnormal situaons which occasioned the fluctuations.

Thus in Kautilya's time (4th century B.C.) related in the Arthasastra, rice, wheat id ghee were sold at four annas a maund, refind sugar at six annas a maund and mmon salt at two paise a maund. The tes hovered around this level for 17 cenries, and even when they did change decively during reign of the Khiljis (13th ntury A.D) and the Tughlaqs (14th ntury A.D.) the fluctuation was not half abrupt and steep as it is these days in ie single decade.

In Khilji period, for instance wheat sold at jetals (equivalent to a paisa) a maund of seers, which comes to about 20 paise per aund of 40 seers—a variation of only 25 r cent from the rate prevailing 17 centuries rlier! Rice similarly sold at five jetals a aund of 14½ seers, substantially the same te as in Kautilya's time, and only ghee as appreciably costlier at 30 jetals a aund of 14½ seers or 58 paise a standard aund of 40 seers — a 350 per cent rise over e rate in Kautilya's time.

Even more instructive is what happened a century later when Mohammad Tughlaq, the mad Emperor, played ducks and drakes with the economy with his grandiose and expensive schemes. Thanks to these schemes —like transfering the capital from Delhi to Daulatabad complete with all inhabitants and nobles—the prices of provisions "shot up" to levels which were considered prohibitive and which historians think were among the chief reasons for the fall of the Tughlaq dynasty.

And yet, in his time, wheat had risen to no more than 12 jetals per 13½ seer maund from 7½ jetals in the Khilji era, a rise of less than 100 per cent in nearly a century. Barly had similarly risen from four jetals to eight jetals per 14½ seers maund (100 per cent), rice from five jetals to 15 jetels (200 per cent) per 14½ seer maund and ghee from 20 jetals to Re. one and seven annas a 14½-seer maund (300 per cent).

Contrast this with what happens today. During the thirties, wheat sold at 16 seers to a rupee, but those were depression-hit days and, therefore, not fit to be considered a base. But shortly after independence, wheat was still selling at three seers to three and a half seers per rupee, and even in 1957 it was Rs. 37 a quintal of 100 killogrammes. By 1967 the price had shot up to Rs. 100 a quintal—a rise of nearly 200 per cent.

Rice, similarly, sold at Rs. eight a maund in the depression-hit thirties, at Rs. 56 a quintal in 1957, but at Rs. 105 a quintal in 1967. Ghee in the 10 years between 1957 and 1967 recorded a rise in price of 300 per cent—from Rs. four a killogramme to Rs. 16!

(To be continued.)

THE BHAGAVAD-GEETHAA

CHAPTER XI

Arjuna :

Krishna, my doubts are cleared by the abstruse esoteric words that You have vouchsafed to me with great condescension.

From You, I have learnt the secrets of the birth and demise of earthly beings, and Your divine glory.

You are really all that You have described yourself to be. And I long to see Your Divine Presence in all its glory.

If you deem me worthy of seeing it, then, O Lord of Yoga, show me Your immortal presence.

God Krishna :

See, dear Arjuna, my forms in hundreds and thousands, of various kinds, various hues and shapes.

See Adityas, Ribhus, Yakshas, Aswins, Maruths, never seen before, and most wonderful.

See in my single body the entire universe of moving and static creation, and whatever else you wish to see.

Your human eyes are not capable of seeing Me. I shall give you celestial eyes, and you can see My divine glory.

Thus observing, the Fountain-head of Yoga, the great God revealed to Arjuna His Supreme physical magnificence.

He had countless mouths, and countless eyes and disclosed a most wonderful sight. He was laden with lustrous jewels, and bore numerous unsheathed weapons. He wore celestial raiments, and was adorned with exquisite celestial scents. He was everything wonderful, the immortal, universal faced Divine Lord.

His splendid lustre was as if a thousand suns were aglow simultaneously in the sky.

In a corner of that Divine Body, Arjuna saw the entire universe with its numerous details.

Astonished at the sight, and horripulating with joy, Arjuna prostrated before the Lord, and with folded hands said,

"Divine Lord, I see in your body all the angels, and all existing groups of created beings. I see Brahma on his lotus seat, all rishis, and giants of the serpent kingdom.

Yourself, Great Lord, I see with many arms, many stomachs, many mouths, many eyes, and with countless forms. Nowhere do I see your beginning, your middle, or your end.

To
Hon'ble Sri Dharma Vira,
Governor of Mysore,
Rajabhavan, Bangalore.

Mysore-4,
11—4—71.

Esteemed Sir,

One thought of a Governor as a harmless and innocent figure-head of an unfit "democratic" Ministry, and a God send to vain people who sought greatness by mention in Rajabhavan news-handouts. But your salvos during the week present a refreshingly new picture. For which many thanks.

I write as one of the public to urge you not to restore a cabinet of degenerate men in a hurry. Two decades of it have reduced the administration to tragic depths. All the Departments have become inert and moribund. Both I.A.S.s and N.G.O.s have lost sense of work, and are just counting days to draw fat salaries and emoluments and what nots! The public are living in frustration. A well-oiled and efficient administration of 2 or 3 generations has become corroded and putrid under the foul fumes of democracy.

By God's grace you have smelt the evil, and are seeking to resurrect the administration, and need time till at least the next General Election. To give it back to the hands of renegades and looters now, would not be in consonance with the new dawn that you are heralding. Please don't put back the clock.

I have known the administration since Sir Visweswaraya's time and earlier. And to be in keeping with the then times, I held the First Mysore Reforms Conference with Sri S. Srinivasa Iyengar of Madras in 1923, and First Mysore State Congress wi h Sri S. Satyamurty in 1928.

But these 2 decades have proved that democratic Indians today are degenerate self-seekers, and the official classes have become correspondingly degenerate.

Hence this letter: not from any desire to slake vanity by hob-nobbing with the Governor. Personally I could view things with indifferenee, like Diogenes, having one foot on the bier, (being 80). But an old citizen may express his pent up feeling in crucial times, just as an old administrator expresses his pent up feelings in action when his hands are untied.

On behalf of the public I commend your praiseworthy efforts to cleanse the administration. If the Centre is anxious to restore the evil of Ministry, I may send copy of this to Prime Misnister and President.

With Esteem

I am,
Yours Sincerely,
G. R. Josyer.

GET RICHER, GET POORER!

(Continued from last issue)

But this time there is a pressure from economists and conservatives for government action to check a new round of wage increases, along with action already taken on the price freeze.

Any way a look at the Swedish situation right now shows that it is close to an economic mess! Not only has the inflationary wage-price-wage spiral got out of hand, but the balance-of-payments deficit has approached 1,500 million rupees, or about three times more than the forecast for 1970.

Therefore Swedish industry is finding itself in increasing competitive difficulties on the world markets, due to inflation at home and rising raw material prices.

Among the emergency measures taken by the Government to combat inflation is a doubling of the present payroll tax paid by employers on each employee — from 1 per cent to 2 per cent.

But the steel industry's ptofit margin in 1969 was barely 2 per cent due to rising costs, so the industry now asserts that the Government is about to wipe out its profits entirely with the payroll tax increase.

Another feature of Sweden's problem is that these affluent citizens are inveterate tourists and sun-seekers who take their money with them to the Greek isles, Spains, the Mediterranean coasts, Africa and all over Europe. But there is very little tourism the other way.

Most people think that Prime Minister Olaf Palme waited too long before taking emergency budgest measures to crack down on the inflation, which has been building up since the middle of 1970.

But Palme had an election coming up in September, 1970, his first since he succeeded Tage Erlander as Prime Minister in October, 1969 He therefore shied away from unpopular measures.

Actually Palme is in no real political danger, for the communist members of the Parliament will not vote against him, and there is not enough cohesion or leadrship among the various centerist and conservative parties to provide an alternative Government.

(FROM ILLUSTED WEEXLY.)

Sir—So your "Cover Girl" Indira has turned up trumps and been returned with her panacea of socialism! But does your Indira know that socialism for us means lower prices, higher education, square meals, proper clothing, adequate shelter and equal rights and opportunities? It has become the New Congress order of the day to talk tall about socialism. This is done only to pay lip-service to the problem of rooting out unemployment, backwardness illiteracy, starvation, blackmarketing, smuggling, favouritism, nepotism, communalism, provincialism, regionalism, linguism and what not. Maybe India is now free from the Old Congress yoke. But is the Cow-and Calf yoke of socialism the answer to our problems? What is socialism but an Indiran myth? You seem to think Indira with her magic socialist wand will banish poverty. But with the help of whom? With the help of "Quit Poverty" pundits like C. Subramaniam? Where the fountainhead is such, what can we expect of the stream? Where it is government by gimmickry, democracy ceases to have any meaning. A two-thirds majority is of no public benefit if it is only going to mean "Government of the People's PM, for People's PM, by the People's PM"!

Bombay. K.D.L.

To
The Director,
International Academy of Sanskrit Research,
Mysore, India.

P.O. KHIPVELLEI
Transvaal, South Africa,
20—4—1971.

"VIMAANA"

Dear Sir,

I have read that you have in your possession an ancient document which lists the parts necessary in the construction of a "Vimana".

I understand that the capabilities of the machine have been translated into English, but that the details for the construction of the craft and materials necessary have not yet been translated.

Would it be possible to obtain a copy of these portions of this manuscript in the original and with an English translation as far as it goes?

Please let me know any costs involved; see attached money-order to cover return post.

Yours Faithfully,
Annica Foxcroft, (Mrs.)

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

THREE VOLUMES Rs. 25/- each.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, s,many years be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Art Paper Edition Rs. 20. Popular Edition Rs. 10.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D., Simla

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular ,, Rs. 10.

CORONATION PRESS, MYSORE-4.

Printed at the Coronation Press, Chamaraja Road, Mysore-4. & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 27] Monday 26-4-1971 [PRICE NP 00-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

THE BHAGAVAD-GEETHAA

I see you with diadem, baton and chakra, diffusing wide-spread brilliance, illuminating far and wide. You are so big that I cannot see the whole of you. You shine like the blazing fire, and dazzling Sun, and are incomprehensible.

I deem you as the One ever-lasting Being, and the greatest support of this universe. You are imperishable, and are sustainer of immortal Dharma.

I see you as being without beginning, middle, or end, as possessed of endless prowess, of innumerable arms, having the Sun and Moon as your eyes. I see You emitting flames of fire, scorching the world with your radiance

The space between the earth and sky, and all the four quarters, are filled by your single presence: Seeing this fierce and tremendous presence of yours the three worlds are plunged in fear.

These bands of angels are entering into you, others from fear are pleading with folded hands. The sages and saints are offering You copious prayers.

Rudras, Aadityas, Vasus, Saadhyaas and Vishvedevas, the Ashvin twins, Maruths, Ooshmapaas, Gandharvaas, Yakshaas, Asura and Siddha groups, all are beholding You with amazed wonderment.

Great Lord, seeing this your stupendous form, with endless mouths, eyes, arms, thighs, and feet, with many stomachs, and fierce fangs, all creatures are dismayed, and so am I also.

O Wishnu, seeing your great body touching the sky, glowing with many colours, with wide-open mouth, and eyes blazing like fire, my heart is sorely troubled, and I have lost courage and tranquillity.

Seeing your mouths, fearful with their claws, burning like doomsday fires, I have lost my directions and my happiness. I beseech You, Thou sustainer of the world, to grant me Thy protection.

I see all these sons of Dhritaraashtra, with all the assembled royal warriors, Bheeshma, Drona, and heroic Karna, as well as the leading warriors of our own side, I see all these hastening into your terrible mouths. There their battered heads are seen stuck in the crevices of Your crunching teeth.

As the waters of the flooding rivers hasten towards the ocean to be lost in it, so these heroic warriors are speeding into your mouths to be consumed in their flames.

Just as moths enter the lamp-flame in burning haste and get destroyed, these numerous beings are entering your mouths and are getting destroyed.

You are receiving them all in mouthfulls, licking them all round with your flames, and are burning the whole world with your terrible glow.

Tell me who Thou art with this fierce presence, I make obeisance to you, Supreme Divine. Have compassion. I seek to know who Thou art, and cannot understand Your goings on.

God :

I am Time, the desstroyer, who causes the end of the world! I am here engaged in annihilation of these people! Even if you abstain, these soldiers on either side will not survive.

Drona, Bheeshma, Jayadratha, Karna and other notable warriors, know that they are all killed by Me. You get up and fight them, and be victorious.

Sanjaya relates to Dhritaraashtra :

Hearing these words of Krishna, Arjuna with folded hands, and shaking in all limbs, prostrated before Krishna and said again in a choking voice and uncontrollable fear,—

Rightly, Great God, does the world rejoice over Your glories, and is attached to them. The demons are afraid and run helter-skelter in all directions. The ascetic bands all prostrate before You in reverence.

And why should not they do so, Great One, when you are the most venerable Supreme Brahman, the Creator of all, when you are immortal, the Lord of Devas, the refuge of the Universe, and greater than whatever is and whatever is not?

You are the most ancient Divinity, You are the Supreme support of this whole world. You know all that is knowable. You are the highest abode, and the Universe is borne by you.

You are Vaayu, You are Yama, You are Agni, You are Varuna, You are the Moon, You are the Creator, and Grand-father of humanity. I make a thousand prostrations to You. and again I prostrate before you.

I bow in front of you, I bow at your back, I bow on all sides of You. You are possessed of immeasurable valour and infinite strength, and encompass everything. Therefore You are all things.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRES, MYSORE.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries **45/-**

G. R. JOSYER, 80 YEARS.

Today we are said to have completed 80 years of our span of life, from 1891 to 1971: i.e., Mother Earth has circumambulated her husband, the Sun, eighty times, since the day we began to burden her with our puny life. Not much of a burden though, since we have never weighed more than 99 lbs ! We hope we have lived during these years so as to cause her the least trouble. We have tried to live a quiet, studious, simple, austere life, without aggression or ostentation, without molesting or seeking to defraud anybody. We have lived an insular, introspective, and self-centred kind of life, more intellectual than physical, more spiritual than material, and left it to God to confer on us what benefits He, in His graciousness, thought fit to confer.

And we cannot say that He has been niggardly. He has given us some measure of physical well-being, some consciousness of virtue, some capacity for honest intellectual endeavour, some measure of success, and a good measure of the spirit of self-respect and spirit of independence.

A poem of Lord Tennyson in our Intermediate Text said,

"Self-Reverence, Self-Knowledge, Self-Control.
These three alone lead life to sovereign power.
Yet, not for power, power of herself
Would come uncalled for, but to live by Law,
Acting the Law we live by without fear,
And because right is right, to follow right
Were wisdom in scorn of consequence."

Memorable words, as also the words of the great Roman, Cato, the Censor, in Addison's drama,

"It is not in mortals to command success, Sempronius,
But we shall do more, we shall *deserve* it!"

And the words of the Geetha,

"Fulfil your duties honestly, and never hanker after benefits."

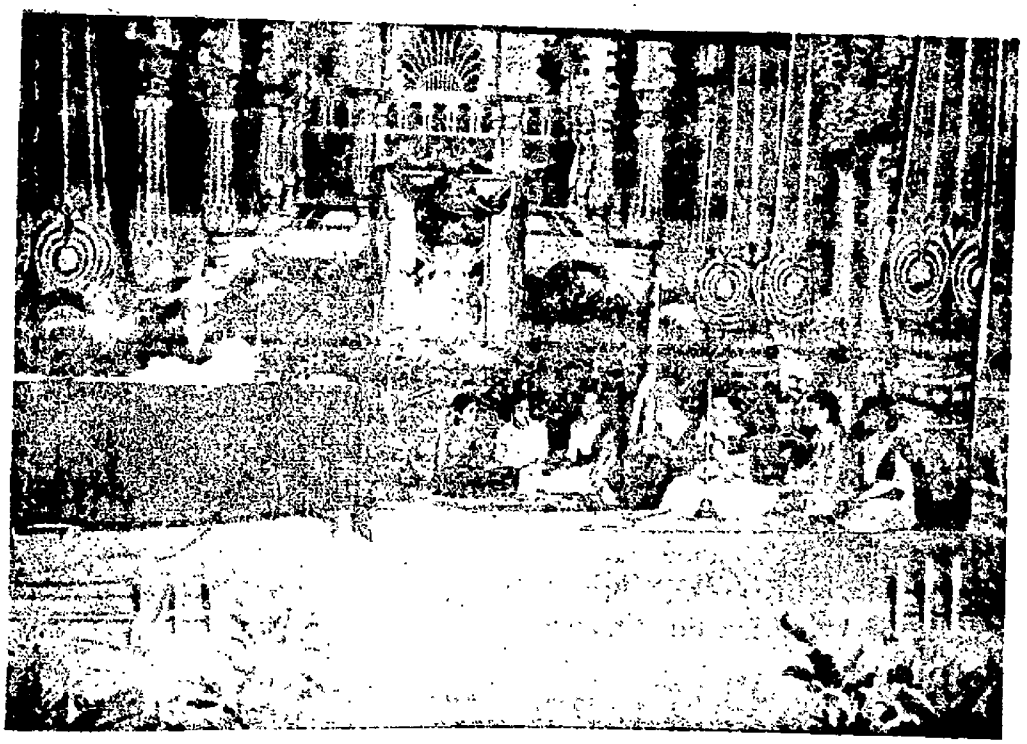
One's merits consist in what God has bestowed upon one, and not on the Nobel Prize, or Bharat Ratna, or President's award.

We began the study of Sanskrit in 1898, and have pursued it till 1971, i.e., for 73 years. We began to write English in 1903, and have been writing till today, i.e., 65 years, and been Essayist, Critic, Publicist, Pamphleteer, Editor, Author and Historian, not incomparable with English writers in those fields. Vedic studies in a large part of India are dependent on the editions that are being brought out by our single-handed endeavour. Rare Sanskrit manuscript treasures which other scholars sought to publish and failed, we have brought out, and enriched Sanskrit bibliotheca. Messrs Munshi Ram Manohar Lal, Delhi, write, "We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance." Professor R S. Banerji of Calcatta, "All parts of "Shringara Prakasha" are the fruits of your sustained labour and profound erudition. We the teachers of Jadhavpur University are looking forward to your next parts of this magnum opus.',

The mountainous culture imbedded in Sanskrit, which has become a sealed book to the present generation, we have tried to resuscitate with oxygen-tent and blood-transfusion, and present before the unbelieving public so as to whet their appetites and excite their minds. Our casual reference to one such heritage, "Maharshi Bharadwaja's Vymanica Shastra," has gone reverberating round the world, and we have been receiving such painfully earnest enquiries from men and women of the five Continents, that in our 80th year we have had to take up the translation of the Sanskrit manuscript into English, and have just completed it! Its publication with original Sanskrit, and illustrations, would make it an outstanding literary production of the 20th Century.

We have no wish to extol our life, or appraise our life, or defend our life. We have lived it according to our conscience, and as God made it possible to be lived. At this day, it behoves us simply to offer thanks to God for mercies He conferred on us during this fairly long span, and render grateful thanks to all those, friends, teachers, associates, relatives, well-wishers, and dependents, whose kindness contributed at any time to make it pleasant and bearable during these years. God be with them all! and God be with Himself!

G. R. Josyer.
Editor.



Sri G. R. Josyer with Sri S. Nijalingappa,
Chief Minister at a function.

CRUMBLING CURRENCY

(Continued from last issue)

In the comparatively recent history of this ancient land, in two broad periods have prices risen catastrophically, and both spurts have resulted in the end of eras. The first was the reign of Mohammad Tughlaq, and the second was the reign of Aurangzeb.

Both were marked by extravagance and grandiose schemes. Aurangezeb's particularly for the ceaseless wars which drained all the resources of the empire accumulated over centuries. We have seen the steep price increase of the Tughlak era, which though, were mild compared to the spirals of the present day. There were similar price increases during the later years of Aurangzeb historians record. It is a period of suffering, privation and discontent among the people which directly led to the disintegration of the Mogal Empire.

If this is the secular trend, the bout of price rise in the last 3 years, too, should lead to the end of a political era If this has not already come about, and does not seem to be round the corner it is only because over the last few centuries, India has got used to price increases as never before. In ancient times the market retained a long-term stability despite battles, turmoil and changes of rulers. Shortly after the Khilji period, Shahabuddin, a foreign traveller who visited India, noted that a maund of rice sold for three annas, and three gandas (or fiive maunds for a rupee), wheat at 2½ mounds for a rupee, meat at seven annas a maund, one hen for one anna one ganda, a buffalo for Rs. four and annas and one ganda and a bull for Rs. four, two annas and four gandas. Bengal, which is today the most turbulent of regions, was then ironically the cheapest and most placid of regions.

Humayan Nama, giving an account of the period of Moghal Emperor Humayun, notes substantially the same rate prevailing, but doesn't give many details. Aine Akbari gives a more graphic and detailed account of the Akbar era. Il was the golden age of peace and plenty and a maund had now risen in weight to 26 seers from the 14¼ seers of the Khilji-Tughlaq era. A sample of the prices prevailing in the Akbar era taken from the Aine Akbari is given in Table B.

Conditions remained the same or only slightly worse during the periods of Jahangir and Shajahan. They took a turn for the worse during Aurangzeb's reign as we have seen, and prices started rising as production suffered. Unfortuately the slide in production and the consequent rise in prices could not be checked as the country entered a period of unprecedented Political and military strife.

The emergence of the British adventures of the East India Company made the situation worse, for they were bothered only about exploiting the country for the benefit both of the Company and of themselves. According to Dr. Natarajan's report, the price of rice, which was selling 1¼ maunds for a rupee in Patna in 1807, rose continuously over the next 70 years and touched Rs. 10 a maund. Table A indicates the continuance of this upward trend over later years.

(To be continued.)

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist" Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

'Sociology.', "Politics, Philosophy, and Phantasy." 'Sanskrit Wisdom", "Sanskrit Civilisation". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

SANSKRIT CIVILIZATION

by

G. R. JOSYER, M.A. (Hons.), F.R.A.S., M.R.A.I.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.,
10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 28] Monday 3-5-1971 [PRICE NP 00-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

CRUMBLING CURRENCY

(*Continued from last issue*)

Table B: Price During Akbar's Time,

Per Maund	Prevailing Price	Current coinage.
Wheat	: 12 Dams	: 30 Naya paisa
Barley	: 8 Dams	: 20 Naya waisa.
High quality Rice	: 110 Dams	: 250 Naya paisa.
Ordinary Rice	: 20 Dams	: 50 Naya paisa.
Gram	: 8 Dams	: 20 Naya paisa.
Ghee	: 80 Dams	: 200 Naya paisa.
Unrefined Sugar	: 56 Dams	: 164 Oaya paisa.
Refined Sugar	: 128 Dams	: 320 Naya paisa.
Common Salt	; 16 Dams	: 38 Naya paisa,

Stagnation in production led to famine—**in Bengal** in 1790 and 1864, in the Deccan **and Rajastan** in 1802, in U.P. in 1868—**which** in their turn, pushed the prices **further** up. Rail transport was introduced **about** this time, and this had the effect of **spreading** the effect and impact of famines **while** mitigating their severity in the worst affected areas. In 1846, for example, bajra was selling at 27 seers to a rupee in Gujarath. Then a famine occurred in another part of the country, and large quantities of grain were taken there from Gujarat. Result: the price of bajra in Gujarat shot up to an unbelievable nine seers to a rupee within months!

Table A; Prices During Brit ishRule

Year	Index for Rice.	Index for Wheat
1863	83	81
1900	146	110
1013	153	109
1920	340	199.6

In this century the biggest contributory factor to the price spiral has been the occurrence of two World Wars within the space of 25 years. During the Frst war, prices rose but there was still hope of bringing them back to their original level when the emergency ended. The hope never materialisd and the upward trend stayed except for the short period of depression in the thirties. Rice which sold at one rupee four annas a maund in 1920, for example, steadily climbed to three rupees and eight annas by 1939.

(*To be continued*)

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

THREE VOLUMES **Rs. 25/- each.**

THE BHAGAVAD-GEETHAA

O God, Unaware of Your Supreme Greatness, and deeming You as just my companion, friend, and kinsman, while we were alone or in company, I may have treated you lightly or jokingly, and mocked You, and given you offence unwittingly. I now humbly beseech You to forgive me.

You are the father of all the moving and unmoving created beings, worthy of worship by the whole world, and most venerable. No one can even equal you, and none surpass in all the three worlds, O Thou of incomparable greatness.

Therefore I prostrate full length before You and seek your benign forgiveness, most obediently and worshipfully. Like a father towards his son, like a friend towards a friend, like a dear one towards a dear one, please bear with me.

Glad as I am to have seen this wonderful presence of yours, my mind is shaken by fear. Therefore, God of Gods, Refuge of the Universe, show me Your usual Divine form with diadem, mace, chakra, and four arms.

God Krishna :

Dear Arjuna, it is out of extreme regard that I manifested before you this My all-embracing Divine Form. I have shown it to none else before you.

Not Vedas, Yagnas, studies, charities, sacrifices, or penances, could enable any one on earth to see Me in this form as you have seen Me.

Be not troubled by unhappiness or purplexity of mind by beholding this my fearful form, Cast off fear, and with cheerful heart see Me.

So saying, Krishna resumed his previous benignant form, and pacified Arjuna so as to overcome his fear.

A valued friend writes from New Delhi :

" I am happy to learn that you are completing 80 this month. Please accept my heartiest felicitations. May Lord Venkatatesa bless you with many more years of dedicated and invaluable service to mankind! Your translation of Srimad Bhagavad-Geetha is short, crisp, and effective. I would like to possess a copy when it is brought out in book form. It is heartening to note that you have since finished the English translation of " Vymanica Shastra." Hearty congratulations! Have you sought Central assistance for this ? "

* * *

To our mind Central Secretaries are untouchables. Ed.

CRUMBLING CURRENCY

(*Continued from last issue.*)

Table B: Price During Akbar's Time,

Per Maund	Prevailing Price	Current coinage.
Wheat	: 12 Dams	: 30 Naya paisa
Barley	: 8 Dams	: 20 Naya waisa.
High quality Rice	: 110 Dams	: 250 Naya paisa.
Ordinary Rice	: 20 Dams	: 50 Naya paisa.
Gram	: 8 Dams	: 20 Naya paisa.
Ghee	: 80 Dams	: 200 Naya paisa.
Unrefined Sugar	: 56 Dams	: 164 Oaya paisa.
Refined Sugar	: 128 Dams	: 320 Naya paisa.
Common Salt	; 16 Dams	: 38 Naya paisa,

Stagnation in production led to famine—in Bengal in 1790 and 1864, in the Deccan and Rajastan in 1802, in U.P. in 1868—which in their turn, pushed the prices further up. Rail transport was introduced about this time, and this had the effect of spreading the effect and impact of famines while mitigating their severity in the worst affected areas. In 1846, for example, bajra was selling at 27 seers to a rupee in Gujarath. Then a famine occurred in another part of the country, and large quantities of grain were taken there from Gujarat. Result: the price of bajra in Gujarat shot up to an unbelievable nine seers to a rupee within months!

Table A; Prices During Brit ishRule

Year	Index for Rice.	Index for Wheat
1863	83	81
1900	146	110
1013	153	109
1920	340	199.6

In this century the biggest contributory factor to the price spiral has been the occurrence of two World Wars within the space of 25 years. During the Frst war, prices rose but there was still hope of bringing them back to their original level when the emergency ended. The hope never materialisd and the upward trend stayed except for the short period of depression in the thirties. Rice which sold at one rupee four annas a maund in 1920, for example, steadily climbed to three rupees and eight annas by 1939.

(*To be continued.*)

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

THREE VOLUMES **Rs. 25/- each.**

THE BHAGAVAD-GEETHAA

O God, Unaware of Your Supreme Greatness, and deeming You as just my companion, friend, and kinsman, while we were alone or in company, I may have treated you lightly or jokingly, and mocked You, and given you offence unwittingly. I now humbly beseech You to forgive me.

You are the father of all the moving and unmoving created beings, worthy of worship by the whole world, and most venerable. No one can even equal you, and none surpass in all the three worlds, O Thou of incomparable greatness.

Therefore I prostrate full length before You and seek your benign forgiveness, most obediently and worshipfully. Like a father towards his son, like a friend towards a friend, like a dear one towards a dear one, please bear with me.

Glad as I am to have seen this wonderful presence of yours, my mind is shaken by fear. Therefore, God of Gods, Refuge of the Universe, show me Your usual Divine form with diadem, mace, chakra, and four arms.

God Krishna :

Dear Arjuna, it is out of extreme regard that I manifested before you this My all-embracing Divine Form. I have shown it to none else before you.

Not Vedas, Yagnas, studies, charities, sacrifices, or penances, could enable any one on earth to see Me in this form as you have seen Me.

Be not troubled by unhappiness or purplexity of mind by beholding this my fearful form, Cast off fear, and with cheerful heart see Me.

So saying, Krishna resumed his previous benignant form, and pacified Arjuna so as to overcome his fear.

A valued friend writes from New Delhi :

" I am happy to learn that you are completing 80 this month. Please accept my heartiest felicitations. May Lord Venkatatesa bless you with many more years of dedicated and invaluable service to mankind ! Your translation of Srimad Bhagavad-Geetha is short, crisp, and effective. I would like to possess a copy when it is brought out in book form. It is heartening to note that you have since finished the English translation of " Vymanica Shastra." Hearty congratulations ! Have you sought Central assistance for this ? "

* * *

To our mind Central Secretaries are untouchables. Ed.

SRI RAMANUJA

"पुण्याम्भोजविकासाय पापध्वान्तक्षयाय च ।
श्रीमानाविरभूद्भूमौ रामानुजदिवाकरः ॥"

"ಪುಣ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾನ್ತ ಕ್ಷಯಾಯಚ ।
ಶ್ರೀಮಾನಾವಿರಭೂದ್ಭೂಮೌ ರಾಮಾನುಜದಿವಾಕರಃ ॥"

"Sri Ramanuja came to Earth, like the Sun, to make the lotus of Virtue bloom, and the darkness of sin disappear!"

Max Muller wrote, "We ought, therefore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouthpiece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., Absolute Monism, that of Ramanuja has been called Vishishta Advaita, the doctrine of Unity with Attributes, or Monism with a difference, i,e., inclusive of the material world."

Annie Besant wrote, "Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themselves to the teaching of the Higher Spiritual Truths, the Sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love."

Romesh Chandra Dutt wrote, "Ramanuja was the first of this glorious band of modern Hindu Reformers. He lived in Southern India in the eleventh century; he proclaimed the unity of God under the name of Vishnu, and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries dedicated to the faith of Vishnu!"

Swamy Vivekananda wrote, "Shankara with his great intellect had not, I am afraid, as great a heart; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them; He took up the ceremonies, the accretion that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people, who absolutely required these. At the same time he opened the door to the highest spiritual worship from Brahmin to the Pariah!"

SRI RAMANUJA

1017 to 1137.

It is curious that the same star heralded the birth of two billiant persons who pursued two widely different streams of thought. From the same Vedas Shankara inferred a Nirguna-Brahman, God without attributes, impersonal, ineffable, unimaginable. Ramanuja on the other hand evoked a God who was All-knowing, All-powerful, All-embracing, marvellous, mighty, beatific, good-humoured, generous, kind. forgiving. Shankara advised man to realise God by effacing oneself intelectually. Ramanuja advised man to realise God loving the world at large, and loving God with the purest of love. Shankara strikes one as brilliant, majestic, heroic. But unfortunately he died too young, at the age of 39. But Ramanuja had a brillant mind, profound learning, and long years of matured wisdom—he lived for 120 years,—and gave to the world a religious philosphy which is more reasonable and more easily graspable than Shankara's. His religion is not confined to Brahmins like Shankara's or Sri Madhwa's, but is followed by Mudaliars, Naidus, Pillays, Sathanis, and even Panchamas in South India, and is enriching the lives of myriads of devoted families in North India.

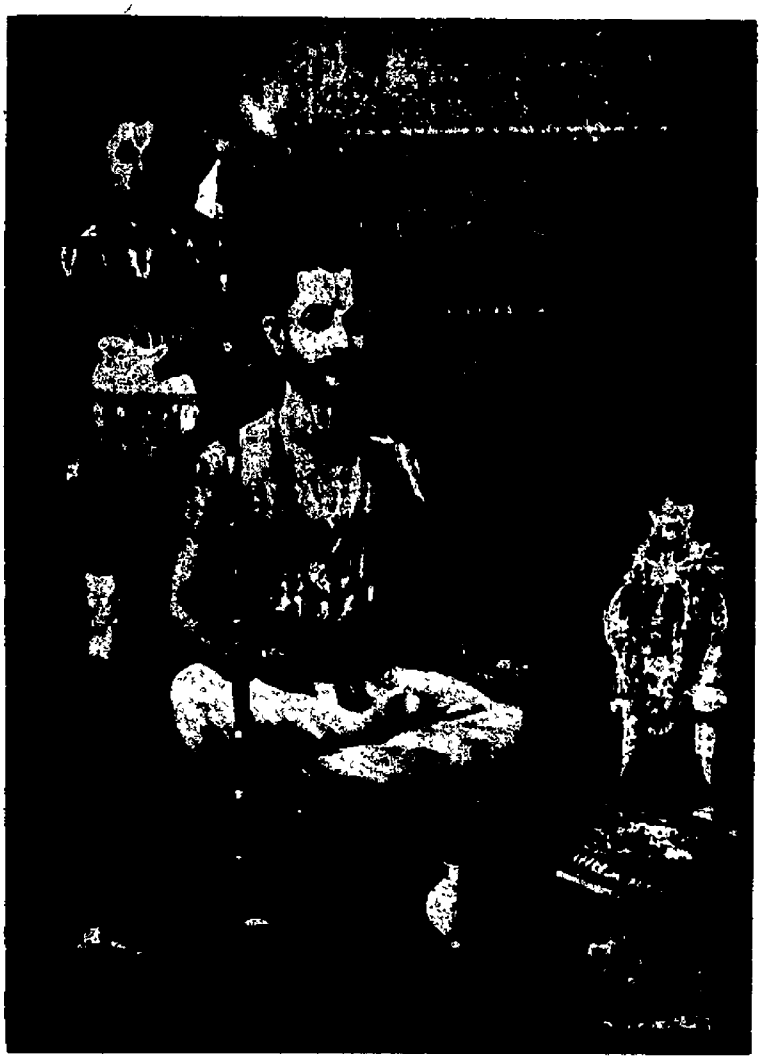
Philosophy is an explanation of man's origin and man's duty in life. It must be understandable by the learned and the unlearned. It must enable all to live honest, virtuous, useful lives. Also it must not be one cooked up overnight by a Buddha or a Nehru, but must emanate from the accumulated spiritual wisdom of the past. Ramanuja gave the world that.

Ramannja was born in Sriperumbudur in 1017, studied under Advaitin Yaadava-prakaasa in 1033, went to Srirangam to be presented to Vyshnavite Alavandar in 1042, gave up family life and and became a Yati in 1049, left Kanchepuram under Krimikantha Chola's tyranny and came towards Mysore in 1098, converted Jain Ruler Bittideva into Srivaishnavism as "Vishnuvardhana," renovated the temples at Melkote and Belur from 1100 to 1116, returned to Srirangam in 1113, and left the world in 1137!

Five of the great temples of South India, Tirupathi, Srirangam, Melkote, Kancheepuram, and Sriperambudur, as also Belur, stand as monuments to his constructive spirit and radiate his religion. His works, "Vedartha-Sangraha" giving the gist of the Vedas, "Sree-Bhashya" on the philosophy of the Brahmasutras, and 'Geetha-Bhashya" explanatory of the Bhagavad-Geeta, are literary treasures of everlasting illumination. His life and teachings have been the solace of millions of human beings during these nine centuries and more, and will continue so for innumerable centuries more, while autocracies, bureaucracies, and democracies come and go, supplanting each other and playing with human lives! That Sree Vaishnavites should celebrate his birthday year by year is only in token of gratitude to their spiritual benefactor, and not for his posthumous edification!

Editor.

SRI RAMANUJA



Sri Ramanuja as painted by Raja Ravi Varma in 1904, at Mysore, the disciple pictured behind being G. Ramanuja Josyer at the age of 13.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular „ Rs. 10.

CORONATION PRESS, MYSORE-4.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P..

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 29] Monday 10-5-1971 [PRICE NP 00-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

ನಾಸ್ತಿಕರವಾದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B.L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಹೀಗೆ ಚಿದ ಚಿತ್ತು ಅಂದರೆ ಜ್ಞಾನಾ ಜ್ಞಾನಗಳಿಂದ ಮಿಳಿತವಾದ ಜಗತ್ತಿಗೆ ಜ್ಞಾನಶೂನ್ಯವಾದ ಪ್ರಕೃತಿಯು (Nature) ಕಾರಣವಾಗಲಾರದೆಂಬುದನ್ನು ವಿಚಾರಮಾರ್ಗದಿಂದ ವೇದಾಂತಿಗಳು ತಿಳಿದು, ಜ್ಞಾನ ಸ್ವರೂಪವಾದ ಚಿತ್ತಿನಿಂದಲೂ, ಜ್ಞಾನರಹಿತವಾದ ಅಚಿತ್ತಿನಿಂದಲೂ ಕೂಡಿರುವ ಈ ಜಗತ್ತು "ಅವ್ಯಕ್ತ ಬ್ರಹ್ಮ" ಅಥವಾ "ಅವಾಙ್ಮನಸ ಗೋಚರ ಸಚ್ಚಿದಾನಂದ ಬ್ರಹ್ಮ"ನಿಂದ ಉಂಟಾಗಿರುವುದೆಂದು ಹೇಳುತ್ತಾರೆ. ಈ "ಅವ್ಯಕ್ತ ಸಚ್ಚಿದಾನಂದ ಬ್ರಹ್ಮನು" ತಾನು ಅನೇಕವಾಗಿ ಬೆಳೆಯಬೇಕೆಂದು ಸಂಕಲ್ಪಿಸುತ್ತಾ ಇರುವುದರಿಂದ ಅವನ ಸ್ವರೂಪಕ್ಕೆ ಪ್ರತಿಯಾದ ಅಚಿತ್ತು ಪ್ರಧಾನವಾಗಿ, ತಿರೋಧಾನವಾದ ಜ್ಞಾನದಿಂದ ಕೂಡಿದ ಚಿತ್ತು ಅದರಲ್ಲಿ ಮಿಳಿತವಾಗಿರುವ ಈ ಜಗತ್ತು ಉಂಟಾಗಿರುವುದು. ಇಷ್ಟೇ ಅಲ್ಲ. "ಅವ್ಯಕ್ತ ಬ್ರಹ್ಮನು" ಹೀಗೆ ತನ್ನಿಂದ ಉಂಟಾದ ಜಗತ್ತನ್ನು ಪುನಃ ತನ್ನ ನಿಜ ಸ್ವರೂಪಕ್ಕೆ ಬದಲಾಯಿಸುವುದಕ್ಕಾಗಿ ಅದರೊಳಗೆ ಅಂತರ್ಯಾಮಿಯಾಗಿ ಪ್ರವೇಶ ಮಾಡಿ ಅದರೊಡನೆ ನಿಕಟಸಂಬಂಧವನ್ನು ಪಡೆದು ಅದರ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಯ ಕಾರ್ಯಗಳಲ್ಲಿ ಉದ್ಯುಕ್ತನಾಗುವನು. ಆದುದರಿಂದ "ಅವ್ಯಕ್ತ ಬ್ರಹ್ಮನು" ಜಗತ್ತಿಗೆ ಸಂಬಂಧಪಡದಿಯೇ ತನ್ನಷ್ಟಕ್ಕೆ ತಾನೇ ಸ್ವತಂತ್ರನಾಗಿ ಸಚ್ಚಿದಾನಂದ ಸ್ವರೂಪನಾಗಿಯೂ ಇರುವನು ಮತ್ತು ತನ್ನಿಂದ ಉಂಟಾದ ಜಗತ್ತಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಪ್ರಕಾರವನ್ನೂ ಪಡೆದಿರುವನು. ಅವನಿಂದ ಈ ಜಗತ್ತು ಮಾತ್ರವಲ್ಲದೆ ಬೇರೆ ಜಗತ್ತುಗಳೂ ಉಂಟಾಗುತ್ತಿರಬಹುದು. ಅಥವಾ ಇಲ್ಲದಿರಬಹುದು, ಅಂತೂ ಈ ಜಗತ್ತು ಉಂಟಾಗಿದೆಯೆಂಬುದು ಮಾತ್ರ ನಮ್ಮ ಅನುಭವದಲ್ಲಿದೆ. ಹೀಗೆ ತನ್ನಿಂದ ಉಂಟಾದ ಜಗತ್ತಿನೊಡನೆ ನಿಕಟಸಂಬಂಧವನ್ನು ಪಡೆದು, ಅದರ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಪ್ರಳಯಗಳನ್ನು ಚಕ್ರಾಕಾರವಾಗಿ ನಡೆಸುತ್ತಿರುವ "ಅವ್ಯಕ್ತ ಬ್ರಹ್ಮನ ಪ್ರಕಾರವೇ" ಜಗತ್ತಿಗೆ ಈಶ್ವರನೆಂದೂ, ಪರಮಾತ್ಮನೆಂದೂ, ದೇವರೆಂದೂ ಕರೆಯಲ್ಪಡುತ್ತಾನೆ. ಅಂದರೇನಾಯಿತು? ಅವ್ಯಕ್ತಬ್ರಹ್ಮನಿಂದ ಚಿದಚಿತ್ತಿನಿಂದ ಕೂಡಿದ ಜಗತ್ತುಂಟಾಗಿ "ಅವನ ಪ್ರಕಾರವೇ" ಅನಂತ ಕಲ್ಯಾಣ ಗುಣಗಳನ್ನು ಪಡೆದಿರುವ ಈಶ್ವರನಾಗಿ ಜಗತ್ತಿನಲ್ಲಿ ಅಂತರ್ಯಾಮಿಯಾಗಿಯೂ ಜಗತ್ತಿನ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಯಕಾರ್ಯಗಳಿಗೆ ಅಧಾರನಾಗಿಯೂ ಇರುವನು. ಅಂದರೇನು ಒಟ್ಟು ಜಗತ್ತು ಮತ್ತು ಅದರಲ್ಲಿರುವ ಪ್ರತಿಯೊಂದು ಪದಾರ್ಥವೂ ಚಿದ ಚಿದ್ವಿಶಿಷ್ಟನಾದ ಈಶ್ವರನೆಂದು ಹೇಳಿದ ಹಾಗೆ ಆಗುತ್ತದೆ.

ಮೇಲಿನ ಅಭಿಪ್ರಾಯದ ಪ್ರಕಾರ ಈ ವಿಶಿಷ್ಟವಾದ ಒಟ್ಟು ಜಗತ್ತಿನಲ್ಲಿ ಪ್ರಕೃತಿಯೂದ ಅಚಿತ್ತು ಜ್ಞಾನ ಶೂನ್ಯವಾಗಿ ಪರಿಣಾಮವನ್ನು ಹೊಂದುತ್ತಾ ಇದೆ; ಚಿತ್ತಾದ ವೈಯಕ್ತಿಕ ಆತ್ಮರುಗಳು ಅಚಿತ್ತಿನ ನಾನಾ ರೂಪಗಳಲ್ಲಿ ಮೋಹವನ್ನು ಪಡೆದು ರಜೋಗುಣದಿಂದಲೂ ಸಂಕುಚಿತ ಜ್ಞಾನದಿಂದಲೂ ಕೂಡಿ ಸುಖದುಃಖಗಳನ್ನು ವಿಧವಿಧವಾಗಿ ಅನುಭವಿಸುತ್ತಾ, ಶರೀರಾದಿಗಳಿಂದ ಕೂಡಿದೆ. ಅಂತರ್ಯಾಮಿಯಾದ ಈಶ್ವರನಾದರೋ ಅಚಿತ್ತಿನ ಪರಿಣಾಮಗಳನ್ನು ತನ್ನ ಧರ್ಮದ ಕಟ್ಟಳೆಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ಹತೋಟಿಯಲ್ಲಿಟ್ಟು ನಡೆಸುತ್ತಾ, ಚಿತ್ತಾದ ವೈಯಕ್ತಿಕ ಆತ್ಮರುಗಳಿಗೆ ತನ್ನಲ್ಲಿ ಜ್ಞಾನ ಭಕ್ತಿಗಳನ್ನು ಪ್ರೇರೇಪಿಸುತ್ತಾ, ಅವರವರ ಕರ್ಮಗಳಿಗೆ ಮತ್ತು ಪ್ರಾರ್ಥನೆಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ಅರ್ಥ, ಕಾಮ, ಧರ್ಮ, ಮೋಕ್ಷ ಪುರುಷಾರ್ಥಗಳನ್ನು ಕೊಡುತ್ತಾ, ಸದಾಕಾಲದಲ್ಲಿಯೂ ಸಹಾಯಕನಾಗಿರುವನು. ಚಿತ್ತಾದ ಆತ್ಮನು ತನ್ನ ಧ್ಯೇಯವೇನೆಂಬುದನ್ನು ಚುನಾಯಿಸುವ ಪ್ರಥಮ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಪಡೆದಿರುವುದರಿಂದ ಈಶ್ವರನು ಅವನ ಧ್ಯೇಯಕ್ಕೆ ಅನುಗುಣವಾಗಿ ಸಹಾಯ ಮಾಡುತ್ತಾನೆಯೇ ಹೊರತು ಅವನ ಧ್ಯೇಯವನ್ನೇ ನೇರಾಗಿ ಬದಲಾಯಿಸುವುದಿಲ್ಲ.

ಆದುದರಿಂದ ಅವ್ಯಕ್ತಬ್ರಹ್ಮನಿಂದ ಉಂಟಾದ ಜಗತ್ತನ್ನು ಈಶ್ವರನು ಅಥವಾ ದೇವರು ಶೂನ್ಯದಿಂದ ಉಂಟುಮಾಡುವುದಿಲ್ಲ ಮತ್ತು ಶೂನ್ಯವಾಗುವಹಾಗೆ ನಾಶಮಾಡುವುದಿಲ್ಲ. ಒಟ್ಟನಲ್ಲಿ ಹೇಳುವುದಾದರೆ, ಈಶ್ವರನು ಜಗತ್ತಿನ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಯಗಳೆಂಬ ಪರಿಣಾಮಗಳನ್ನು ನಡೆಸುತ್ತಾ, ವೈಯಕ್ತಿಕ ಆತ್ಮರುಗಳ ಕರ್ಮದ ಪ್ರಕಾರ ಅವರವರಿಗೆ ಧರ್ಮ, ಅರ್ಥ, ಕಾಮ, ಮೋಕ್ಷ ಫಲಗಳನ್ನುಂಟುಮಾಡುತ್ತಾ, ತನ್ನನ್ನು ನಂಬಿ ಸದಾ ಪ್ರಾರ್ಥಿಸುವ ಅರ್ಥ, ಆರ್ತಾರ್ಥಿ, ಜಿಜ್ಞಾಸು, ಜ್ಞಾನಿ ಎಂಬ ಭಕ್ತರುಗಳಿಗೆ ತನ್ನ ಸ್ವಂತ ಸಹಾಯವನ್ನು ನೀಡುತ್ತಾ ಮತ್ತು ಭಕ್ತರು ಜ್ಞಾನಿಗಳು ಇವರಿಗೆ ಮಾತ್ರ ಜ್ಞಾನ ಭಕ್ತಿ ವೈರಾಗ್ಯಗಳನ್ನು ವೃದ್ಧಿಪಡಿಸಿ ಕೊನೆಯಲ್ಲಿ ಮೋಕ್ಷಾನಂದವನ್ನು ಉಂಟುಮಾಡುತ್ತಾ ಇರುವನು; ಆದುದರಿಂದಲೇ ಜ್ಞಾನಿಗಳು ಮತ್ತು ಭಕ್ತರು ಈಶ್ವರನನ್ನು ಕರುಣಾಳುವಾಗಿ ಅನುಭವಿಸಿರುವರು.

ನಾಸ್ತಿಕ—ಹಾಗಾದರೆ ಭಾರತೀಯ ದಾರ್ಶನಿಕರು ಏಕೆ ನಿರಾಶಾವಾದಿಗಳಾಗಿದ್ದಾರೆ?

ವೇದಾಂತಿ—ಹೌದು. ಆಧಿಭೌತಿಕ ಸುಖದುಃಖಗಳ ವಿಚಾರದಲ್ಲಿ ಧರ್ಮಾರ್ಥ ಕಾಮ ಪುರುಷಾರ್ಥಗಳನ್ನು ತ್ಯಜಿಸಿ, ಮೋಕ್ಷ ಪುರುಷಾರ್ಥವನ್ನು ಕೈಕೊಂಡಿರುವವರು ಅರ್ಥ ಕಾಮ ಪುರುಷಾರ್ಥಗಳಿಗೆ ಹೆಚ್ಚು ಬೆಲೆಯನ್ನು ಕೊಡದೆ ಇರುವ ನಿರಾಶಾವಾದಿಗಳು ಎಂದು ನಾವೂ ಒಪ್ಪುತ್ತೇವೆ. ಆದರೆ ಅವರು ಜಡರಾಗಿ ಪ್ರಪಂಚದಲ್ಲಿಯೇ ಜಿಗುಪ್ಸೆ ಪಡೆದು ಕರ್ಮ ಭ್ರಷ್ಟರಾದ ನಿರಾಶಾವಾದಿಗಳ ಗುಂಪಿಗೆ ಸೇರಿದವರಲ್ಲ. ಆಧಿಭೌತಿಕ ಸುಖಗಳನ್ನು ಪಡೆಯುವುದಕ್ಕೆ ಬದಲಾಗಿ ಆತ್ಮ ಅಥವಾ ಪರಮಾತ್ಮ ಸಾಕ್ಷಾತ್ಕಾರವೆಂಬ ಪರಿಪೂರ್ಣಾವಸ್ಥೆಯನ್ನು ಅಂದರೆ ಪರಮಾನಂದದಿಂದ ಕೂಡಿದ ಸಿದ್ಧಿಯನ್ನು ಹೊಂದುವ ವಿಚಾರದಲ್ಲಿ "ಮಹದಾಶೆ" ಯನ್ನು ಪಡೆದಿರುವರು. ನಾಸ್ತಿಕರಾದವರು ಈ ಒಂದು ಜನ್ಮದ ಆಧಿಭೌತಿಕ ಸುಖಕ್ಕೆ ಮಾತ್ರ ಬೆಲೆ ಕೊಟ್ಟು ದೇವರಿಲ್ಲ, ಅವನು ಇದ್ದರೂ ನಿರ್ದಯನು ಎಂದು ಹೇಳುವರು. ಆದರೆ ಭಾರತೀಯ ದಾರ್ಶನಿಕರು ಅದರಲ್ಲಿಯೂ ಮುಖ್ಯವಾಗಿ ವೇದಾಂತಿಗಳು ವೈಯಕ್ತಿಕ "ಸಾಕ್ಷಿಯ" ವಿಶಾಲ ಜೀವನವು ಅನೇಕ ಜನ್ಮಗಳಿಂದ ಕೂಡಿದೆಯೆಂದೂ, ವಿಶಾಲವಾದ ಜಗತ್ತು ಇಂದ್ರಿಯಗೋಚರ ವ್ಯಕ್ತ ವಿಶ್ವವಲ್ಲದ ಅನೇಕ ಪರಲೋಕಗಳಿಂದ ಕೂಡಿದೆಯೆಂದೂ ಮತ್ತು ಮನುಷ್ಯನ ಪರಮ ಧ್ಯೇಯವು ಮೋಕ್ಷಾನಂದವನ್ನು ಪಡೆಯಬೇಕೆಂಬುದೇ ಎಂದೂ ತಿಳಿದು, ನಂಬಿ ಕರುಣಾಮಯನಾದ ಭಗವಂತನಲ್ಲಿ ಕರ್ಮ, ಜ್ಞಾನ, ಭಕ್ತಿ, ಪ್ರಪತ್ತಿ ಸಾಧನಗಳನ್ನು ಬೆಳಸಿ ಅವನ ಸಹಾಯದಿಂದ ಭಗವದ್ಗೀತೆಯ ಹದಿನಾರನೆಯ ಅಧ್ಯಾಯದ ಕೊನೆಯ ಶ್ಲೋಕದಲ್ಲಿ ಹೇಳಿರುವ ಹಾಗೆ ಈ ಲೋಕದಲ್ಲಿ ಸಿದ್ಧಿಯನ್ನೂ ಪರಮ ಸುಖವನ್ನೂ ಮತ್ತು ಪರಾಂಗತಿಯನ್ನೂ ಪಡೆಯುವರು.

(ಮುಂದುವರಿಯುವುದು.)

BANGLA DESH

With an area of 142,797 square kilometres the newborn Bangla Desh Republic is considerably smaller than the residuary State of (West) Pakistan (794,632 Sq. km), but is more populous.

At the last census in 1961, Pakistan's east wing had a population of 50 840,235 as against the west wing's 42.880,378. Current estimates put the Bangla Desh population at about 70 million.

In successive national assemblies of Pakistan, the east wing's representation was fixed on basis of parity with the west wing. The National Assembly, elected on December 7 last year, was the first to be organised on the principle of representation according to population. This gave the east wing's dominant political party, the Awami League, an absolute majority in the National Assembly. West wing ruling classes, led by Mr. R. A. Bhutto, immediately initiated steps to frustrate the Bengali majority.

Bangla Desh comprises the eastern territories of the prepartition province of Beuñal and the Sylhet area of Assam.

As part of Pakistan, it constituted a separate province divided into four divisions and 17 districts: (1) Dacca division —Dacca Mymensingh and Faridpur district. (2) Chittagong division -- Chittagong, Comilla, Noakhali. Chittagangh hill tracts and Sylhet districts, (3) Rajshahi division—Rajshahi, Dinajpur, Rangpur, Bogra and Pabna districts, (4) — Khulna division – Kushtia, Jessore, Khulna and Bakarganj districts.

The main city, Cacoa, which is also the provincial capital had a population of 556,712 in 1961. The main ports are Chittagong and Chalna.

Dacca University destroyed By Pakistani troops in the first two days of fighting was one of the three universities of Bangla Desh, the others being the Universities of Rajshahi and Chittagong.

Although the region's development was neglected by successive Pakistani Governments its economy is viable. East Pakistan's revised budget for 1969-70 showed a revenue earning of Rs. 1,533·4 million against an expenditure of Rs. 1,527·2 million.

Bangla Desh is primarily an agriculturel country. About 82 per cent of the population depends on farming for livelihood. Under cultivation is 64 per cent. Cultivable waste is estimated at 1.5 million acres.

Among food crops, rice is the most important, the average annual production being about 10 million tons. Other products include sugarcane (7·5 million tons a year, wheat (35,000 tons), gram (43,000 tons) and tea (26,000 tons).

Bangla Desh produces about 80 per cent of the world's raw jute. The area under jute in 1966 was about 1 97 million acres and production was about 907,000 tons.

With an annual output of nearly 15 million cubic feet timber is the major forest produce. Minor produces include bamboos, canes and honey.

Bangla Desh is known to have oil deposits on its coast.

As in 1966-67, industrial establishments in the land numbered 1,095 with a total of 201,000 workers. There were 22 textile mills, seven sugar factories, 15 match factories, seven glass works, 178 hosiery faetories, 29 jute mills, 28 aluminium works, one paper mill and one cement factory.

There was also one newsprint factory, one fertilizer factory, one shipyard and

(*Continued on page 6.*)

THE BHAGAVAD-GEETHAA

Arjuna;

Seeing You in this benignant human form, Great Krishna, my mind has become tranquil and feelings have become normal.

God;

Arjuna, the fear-inspiring form which you have just beheld, even angels are eager to behold it every day.

Not through Vedas, or penance, or munificence, nor yagnas, can one see Me in the form in which you have seen Me.

By devotion alone, unswerving and constant, could one know Me, see Me, or get merged in Me.

Doing only duties involving Me, holding Me Supreme, with deep devotion, unattached to mundane things, and bereft of hatred towards any, a man ultimately attains Me.

End of Chapter XI

CHAPTER XII

Arjuna:

Krishna, among those who worship You in the manner You have prescribed who should be deemed the most outstanding adepts.

God:

Those who worship Me with concentration and with extreme devotion, are to be considered the most outstanding.

Those who, with perfect control of their senses, seeing equality in all things, desiring the welfare of all beings, worship Me, the intangible, the imperceptible, the inconceivable, the central, the unswerving, the impregnable, such persons attain Me.

It requires greater effort to worship Me in My formless aspect, and is to be achieved by considerably straining their minds.

I become the Saviour of such persons, and shall protect them amidst their earthly travails.

Direct your mind towards Me, fix your intelligence on Me, and you shall attain Me beyond doubt.

If, however, you are unable to concentrate your mind, then seek to attain Me by abhyaasa yoga.

Or in the alternative, fix your activities so as to relate to Me. By doing deeds that relate to Me, you will attain beatitude.

If even that is somehow not possible, then abandon all covetous desires about the fruits of your activities.

Knowledge is more benificial than practice. Meditation is more beneficial than knowledge. Indifference to the fruits of one's efforts is even more beneficial. And utter tranquillity of mind is greater than even indifference to gains from one's works. Feeling hatred towards none, friendly to all, compassionate, impersonal, without self-conceit, equable in joy or sorrow. tolerant, always cheerful, practising yogic discipline, with firm determination, one who thus dedicates his mind and heart to Me, and is My devotee, is dear to Me.

One who does not harass other beings and who does not feel harassed by them, and who is immune from joy, envy, fear, and anger, is dear to Me.

One who, having no desires. pure, efficient, indifferent, and unworried, and giving up all worldly endeavours, feels devotion to Me, is dear to Me.

One who does not feel jubilant, has no hatred, feels no regrets and has no desires, is indifferent to agreeable as well as disagreeable things, and is devoted to Me, is dear to Me.

One who is the same to his enemies and to his friends, to honour and dishonour, to winter and summer, to joys and sorrows, and is unattached, to whom praise and abuse are the same, who keeps silence, is homeless, and is devoted to Me, is dear to Me.

Persons who pursue these righteous counsels, as inculcated by Me, faithfully, and are devoted to Me, are extremely dear to Me.

End of Chapter XII

Sri M. N. Srinivasan B. SC,, HONS., B.L., Author of "Hindu Law in Bharat" and "Hindu Law in Mysore," writes,

"We are very happy to learn that you have just completed 80 years of life. We are proud that you are all that you have very moderately described yourself to be in the "Rationalist." Indeed you are a "Noble Man" in the full sense of the word. May you have many happy returns of the day!

Knowing full well that all titles and honours conferred by present-day institutions are more or less tainted, we have no regret that your merit has not achieved such recognition which many lesser men have got. Your meritorious works which will live for centuries after the present-day title-holders are forgotten, will themselves proclaim all the time how worthy you are of the highest title that can be conferred on any man of intellect."

* * *

Sir C. Krishna Rao, proprietor, P. T. I. Book Company, Bangalore, writes:

I have received the "Rationalist". Thank you very much. I have read the thanks-giving note on your attaining 80 years. That is a good record of purposeful activity and achievement. May God keep you and the family well.

In memory of my sweet home where I was born 80 years ago in Katwadipur Agrahar, and the earliest companions and playmates of my boyhood days, I send with my best wishes two books published this month. You may peruse them between whiles, when your mind is turned away from Vedic pursuits and philosophical studies.

CRUMBLING CURRENCY

(*Continued from last issue*)

Table C; Two World Wars & After Independence

Yeaes	Rice	Wheat	Sugar	Coal.
1920	Re. 1-4 as.	—	—	—
1939	Rs. 4-8 as	—	Rs. 12-8 as.	2 as.
		After Independence		
1953	Rs. 40.	Rs. 14,	Rs. 35	Rs. 5
1958	Rs. 50.	Rs. 18.	Rs. 34	Rs. 8
1965	Rs. 70.	Rs. 3[illegible].	Rs. 60	Rs. 14
1970	Rs. 90.	Rs. 45.	Rs. 80	Rs. 16

* Price per maund.

And then the Second World War intervened. Again hope was entertained of the return of the pre-war price levels and again the hope proved illusory. Meanwhile, independence came and the spurt in development expenditure. The Central budget rose from about Rs. 300 crores in 1950 to about Rs. 3,000-crores by 1965. For a time the sterling balances acted as a cushion, but when they were all spent, the upward trend gathered momentum. The result is shown in Tabel C.

With this continuous rise in prices, the value of money has been depreciating until the paise has become the naya-paisa and doesn't buy a thing. The time may come when we may deal in coins no smaller than the five-paisa and ten-paisa coins and the naya paisa may be relegated to the numismatic museum!

S.D.

(*Continued from page 3.*)

one dockyard. The jute factories together had 15,614 looms. Jute production in 1966-67 was 403,700 tons, of which 80 per cent was exported. Cotton fabrics production totalled 70·6 million yards and cotton yarn production 74·3 million pounds. Paper output was 26,000 tons and newsprint production 36.500 tons.

Bangla Desh possesses a significant natural advantage in its navigable channels which provide cheap water routes for carrying produce.

There are four principal waterways, the Ganga, the Brahmaputra, the Padma and the Megna, These are freely used by inland steam vessels, which serve areas where railway operations are not economical.

It is backward in the matter of road communications. In the 24 years since the creation of Pakistan only about 3,200 km. of roads have been constructed in the region!

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, PH.D. Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular „ Rs. 10.

CORONATION PRESS, MYSORE-4.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.N.H.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P..

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXXI No. 30-31] Monday 17-5-71 & 24-5-1971 [Price NP 00-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

ನಾ ಸ್ತಿ ಕ ರ ವಾ ದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B.L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ವೇದಾಂತಿ—ದೇವರು ಇಲ್ಲ ಎಂಬ ವಾದಗಳಿಗೆಲ್ಲಾ ಉತ್ತರವಾಗಿ ದೇವರು ಇದ್ದಾನೆ, ಅವನು ದಯಾವಂತ ಎಂದು ವಾದ ಮಾಡಿ ತಿಳಿಸಿ ಆಯಿತು. ಈಗ ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಶ್ರೀ ಕೃಷ್ಣನೂ ಮತ್ತು ಉಪನಿಷತ್ತಿನಲ್ಲಿ ಋಷಿಗಳೂ ಭಗವಂತನ ಸಾಕ್ಷಾತ್ಕಾರಕ್ಕೆ ತಿಳಿಸಿರುವ ಮಾರ್ಗವನ್ನು ಸಂಕ್ಷೇಪವಾಗಿ ತಿಳಿಸುವ ಪ್ರಯತ್ನ ಮಾಡುತ್ತೇನೆ.

ಈಗಿನ ವಿದ್ಯಾರ್ಥಿಗಳು ಪ್ರಪಂಚದ ಕೆಲವು ಭಾಗ ಅಥವಾ ಅಂತಗಳ ಜ್ಞಾನವನ್ನು ಪಡೆದು ಅದನ್ನೇ ಚಿಂತಿಸುತ್ತಾ ಪ್ರಕೃತಿಯ ನಿಯಮಗಳ ದ್ವಾರಾ ಅರ್ಥ, ಕಾಮ ಪುರುಷಾರ್ಥಗಳನ್ನು ಹೊಂದಲು ಪ್ರಯತ್ನಿಸುವುದರಲ್ಲಿ ಬಹುಮಟ್ಟಿಗೆ ತಮ್ಮ ಕಾಲವನ್ನು ಕಳೆಯುವರು. ಆದರೆ ಪೂರ್ವಕಾಲದ ಉತ್ತಮವರ್ಗದ ಗುರುಕುಲದ ವಿದ್ಯಾರ್ಥಿಗಳು ಇಷ್ಟಕ್ಕೆ ನಿಲ್ಲದೆ ಜಗತ್ತಿನ ಕಾರ್ಯರೂಪ ಜ್ಞಾನದಿಂದ ಮಾತ್ರ ತೃಪ್ತರಾಗದೆ, ಕಾರಣ ರೂಪಜ್ಞಾನವನ್ನೂ ಅದರ ಅನುಭವವನ್ನೂ ಅದಷ್ಟು ಮಟ್ಟಿಗೆ ಹೊಂದಬೇಕೆಂಬ ಉತ್ಸಾಹವುಳ್ಳವರಾಗಿದ್ದರು. ಏಕೆಂದರೆ ಮನುಷ್ಯನು ಪರಿಪೂರ್ಣತ್ವವನ್ನು ಹೊಂದಬೇಕಾದರೆ ತಾನು ವಾಸ ಮಾಡುವ ಜಗತ್ತಿನ ಪರಿಪೂರ್ಣ ಸ್ವರೂಪವೇನು? ಅದರಲ್ಲಿ ಮನುಷ್ಯನಾದ ತನ್ನ ಸ್ವರೂಪವೇನು? ಜಗತ್ತಿಗೂ ತನಗೂ ಈ ಸತ್ಯಕ್ಕೂ ಇರುವ ಸಂಬಂಧವೇನು? ಮತ್ತು ತಾನು ಪರಿಪೂರ್ಣ ಮನುಷ್ಯನಾಗಲು ಮಾರ್ಗವೇನು? ಇವೆಲ್ಲಾ ವಿಚಾರಗಳಲ್ಲಿ ನಿಸ್ಸಂಶಯವಾಗಿ ತಿಳಿಯುವ ಜ್ಞಾನವನ್ನು ತಾವು ಪಡೆಯಲೇ ಬೇಕು ಎಂಬುದು ಅವರಿಗೆ ಗೊತ್ತಿತ್ತು. ಶ್ರೀ ಕೃಷ್ಣನು ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಈ ವಿಧವಾದ ಜ್ಞಾನವನ್ನು 'ಜ್ಞಾನಂ ಸವಿಜ್ಞಾನಂ' ಎಂದು ಕರೆದಿರುವನು.

ಜ್ಞಾನ, ವಿಜ್ಞಾನ ಎಂಬ ಪದಗಳಿಗೆ ನಮ್ಮ ಆಚಾರ್ಯರುಗಳು ಹೇಳಿರುವ ಅರ್ಥಗಳನ್ನು ತಿಳಿಯೋಣ. ಜ್ಞಾನವೆಂದರೆ ಭಗವಂತನ ಸ್ವರೂಪವೆಂದು ಒಂದು ಅರ್ಥ; ಭಗವಂತನ ಸ್ವರೂಪ ಜ್ಞಾನ ಎಂದು ಇನ್ನೊಂದು ಅರ್ಥ. ವಿಜ್ಞಾನವೆಂದರೆ ಭಗವಂತನ ಸಾಕ್ಷಾತ್ಕಾರವೆಂಬ ಅನುಭವದಿಂದ ಕೂಡಿದ ಜ್ಞಾನವೆಂಬುದಾಗಿ ಒಂದು ಅರ್ಥ; ಭಗವಂತನ ಸ್ವರೂಪವು ಮಿಕ್ಕವುಗಳ ಸ್ವರೂಪಕ್ಕಿಂತಲೂ ವಿಲಕ್ಷಣವಾದದ್ದು ಎಂದು ತಿಳಿಯುವದು ಎರಡನೆಯ ಅರ್ಥ. ಈ ಎರಡನೆಯ ಅರ್ಥದ ಪ್ರಕಾರ ಭಗವಂತನು ಹೇಗೆ ಜಗತ್ತಿಗಿಂತಲೂ ಮತ್ತು ಅದರಲ್ಲಿರುವ ಸಮಸ್ತ ಚಿದಚಿದ್ರೂಪದಲ್ಲಿರುವ ವಸ್ತು ಸಮೂಹಗಳಿಗಿಂತಲೂ ಬೇರೆಯಾಗಿದ್ದು ಇವುಗಳೆಲ್ಲವನ್ನೂ ಶರೀರವಾಗಿ ಪಡೆದಿರುವನೆಂಬುದನ್ನು ವಿದ್ಯಾರ್ಥಿಯು ತಿಳಿಯಬೇಕಾಗುತ್ತದೆ. ಇಷ್ಟೇ ಅಲ್ಲ; ಹೇಗೆ ಭಗವಂತನು ಜಗತ್ತಿನಲ್ಲಿರುವ ಸಮಸ್ತ ದೋಷಗಳ ಗಂಧವೇ ಇಲ್ಲದ ಸ್ವಭಾವವನ್ನು ಪಡೆದಿರುವನೆಂಬುದನ್ನೂ, ಅವಧಿ ಇಲ್ಲದ ನಿರತಿಶಯಗಳಾದ, ಅಸಂಖ್ಯೇಯ ಕಲ್ಯಾಣ ಗುಣಗಳ ಸಮೂಹದಿಂದ ಕೂಡಿರುವುದನ್ನೂ ಮತ್ತು ಅನಂತವಾದ ವೈಕುಂಠ ಲೋಕವೇನು, ನಾವು ಅನುಭವಿಸುವ ಅನಂತವಾದ ತ್ರಿಗುಣಾತ್ಮಕವಾದ ಪ್ರಪಂಚವೇನು: ಇವೆರಡನ್ನೂ ಹೇಗೆ ನಿಯಮಿಸುತ್ತಿರುವನು, ಎಂಬುದನ್ನೂ ವಿದ್ಯಾರ್ಥಿಯು ತಿಳಿಯುವುದೇ "ವಿಜ್ಞಾನವು". ಅಂತು ಮನುಷ್ಯನು ಜ್ಞಾನ ಸವಿಜ್ಞಾನವನ್ನು ಅಂದರೆ ಭಗವಂತನ ನಿಜಸ್ವರೂಪದ ಅನುಭವವನ್ನೂ, ಪರಮಾತ್ಮನಿಗೂ ಜಗತ್ತಿಗೂ ಇರುವ ಸಂಬಂಧವನ್ನೂ ಮತ್ತು ಸಕಲ ಧರ್ಮಗಳೂ ಅವನಿಂದ ಉಂಟಾಗಿವೆ ಮತ್ತು ಅವನನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಲು ಉಪಾಯಗಳಾಗಿವೆ ಎಂಬುದನ್ನೂ ಅರಿತುಕೊಳ್ಳಬೇಕು.

ಈ ವಿಜ್ಞಾನ ಸಹಿತ ಜ್ಞಾನವನ್ನು ತಿಳಿಯುವುದರಿಂದ ಪ್ರಯೋಜನವೇನು? ಮನುಷ್ಯನು ಇದನ್ನು ತಿಳಿದರೆ ನಿರತಿಶಯವಾದ ಆನಂದವನ್ನು ಪಡೆಯುತ್ತಾನೆ ಮತ್ತು ಅವನಿಗೆ ಈ ಪ್ರಪಂಚದಲ್ಲಿ ತಿಳಿಯಬೇಕಾದ ವಿಚಾರ ಇನ್ನೇನೂ ಇರುವುದಿಲ್ಲ. ಏಕೆಂದರೆ, ವಿಜ್ಞಾನಶಾಸ್ತ್ರಜ್ಞನು ಪ್ರಕೃತಿಗೆ ಸಂಬಂಧಪಟ್ಟ ತಿಳಿವಳಿಕೆಯನ್ನು ಮಾತ್ರ ಪಡೆಯುತ್ತಾನೆ: ಅವನು ಭಗವಂತನ ಸ್ವರೂಪ ಜ್ಞಾನವನ್ನು ತಿಳಿಯಲು ಪ್ರಯತ್ನಿಸುವುದಿಲ್ಲ. ಆದರೆ ಯೋಗಿಯು ಅಷ್ಟಾಂಗ ಯೋಗಾಭ್ಯಾಸವನ್ನು ಕೈಗೊಂಡು ಸಮಾಧಿಯ ದ್ವಾರಾ ಜಗತ್ತಿನ ವಿಷಯಜ್ಞಾನವೇ ಇಲ್ಲದೆ ಬ್ರಹ್ಮ ಸ್ವರೂಪ ಜ್ಞಾನವನ್ನು ಮಾತ್ರ ಸಾಕ್ಷಾತ್ತಾಗಿ ಪಡೆಯಲು ಪ್ರಯತ್ನಿಸುವನು. ಇವರಿಬ್ಬರಿಗೂ "ಜ್ಞಾನಂ ಸವಿಜ್ಞಾನಂ" ತಿಳಿವಳಿಕೆ ಉಂಟಾಗುವುದಿಲ್ಲ. ಆದರೆ ಭಗವದ್ಗೀತೆಯ ಏಳನೇ ಅಧ್ಯಾಯದಿಂದ, ಹನ್ನೆರಡನೇ ಅಧ್ಯಾಯದ ಕೊನೆಯವರೆವಿಗೆ ವರ್ಣಿಸಿರುವ ಭಕ್ತನು ಜ್ಞಾನವನ್ನೂ ತಿಳಿಯುತ್ತಾನೆ; ವಿಜ್ಞಾನವನ್ನೂ ತಿಳಿಯುತ್ತಾನೆ: ಇವೆರಡರ ಸಂಬಂಧವನ್ನೂ ತಿಳಿಯುತ್ತಾನೆ ಮತ್ತು ಜ್ಞಾನ ಸವಿಜ್ಞಾನದ ಸಾಕ್ಷಾತ್ಕಾರವನ್ನು ಪಡೆಯಲು ಉತ್ಸಾಹದಿಂದ ಪ್ರಯತ್ನ ಮಾಡುತ್ತಾನೆ. ಆದುದರಿಂದ ಇವನು ತನ್ನ ಧ್ಯೇಯದಲ್ಲಿ ಜಯಶೀಲನಾದರೆ ಇವನಿಗೆ ಈ ಪ್ರಪಂಚದಲ್ಲಿ ತಿಳಿಯಬೇಕಾದ ವಿಚಾರ ಇನ್ನೇನೂ ಇರುವುದಿಲ್ಲ. ಈ ಅಭಿಪ್ರಾಯವು ಭಗವದ್ಗೀತೆಯ ಈ ಕೆಳಗಿನ ಶ್ಲೋಕದಲ್ಲಿ ಹೃದಯಂಗಮವಾಗಿ ತಿಳಿಸಲ್ಪಟ್ಟಿದೆ.

"ಜ್ಞಾನಂ ತೇಽಹಂ ಸವಿಜ್ಞಾನಮಿದಂ ವ
ಕ್ಷ್ಯಾಮ್ಯಶೇಷತಃ।
ಯದ್ಜ್ಞಾತ್ವಾನೇಹ ಭೂಯೋಽನ್ಯತ್ ಜ್ಞಾತ
ವ್ಯಮವಶಿಷ್ಯತೇ ॥"

ಯಾವುದನ್ನು ತಿಳಿದರೆ ಈ ಲೋಕದಲ್ಲಿ ಪುನಃ ತಿಳಿಯಬೇಕಾದ ವಿಷಯವು ಉಳಿಯುವುದಿಲ್ಲವೋ; ಅಂಥಹ ಈ ಅನುಭವದಿಂದ ಕೂಡಿದ ಜಗವಾ ಭಗವಂತನ ಸ್ವರೂಪ, ರೂಪ, ಗುಣ ವಿಭೂತಿಗಳಿಂದ ಕೂಡಿದ ಸತ್ಯದ ಅಥವಾ ತತ್ವದ ಜ್ಞಾನವನ್ನು ಸ್ವಲ್ಪವೂ ಬಿಡದಂತೆ ಹೇಳುತ್ತೇನೆ.

ಮೇಲೆ ವಿವರಿಸಿರುವ ಸಂಪೂರ್ಣ ಭಗವಂತನ ಸಾಕ್ಷಾತ್ಕಾರವನ್ನು ಅಂದರೆ "ಜ್ಞಾನ ಸವಿಜ್ಞಾನ" ವನ್ನು ಮನುಷ್ಯನು ಪಡೆಯಬಲ್ಲನೇ ಎಂಬುದೇ ನಮ್ಮ ಮುಖ್ಯ ಪ್ರಶ್ನೆ. ಅವನಿಗೆ ಜ್ಞಾನ ಸವಿಜ್ಞಾನದ ಸಾಕ್ಷಾತ್ಕಾರವು ಅಸಾಧ್ಯ ಅಥವಾ ಬಹು ಕಷ್ಟವಾಗಿದ್ದಾಗ್ಯೂ ಅವನು ಅದರ ಅನುಭವವನ್ನು ಪಡೆಯಲು ಅವನಿಗೆ ಮಾರ್ಗವುಂಟು ಎಂಬ ಉತ್ತರವನ್ನು ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಎರಡು ಶ್ಲೋಕಗಳು ತಿಳಿಸುತ್ತವೆ. ಆ ಶ್ಲೋಕಗಳ ಅಭಿಪ್ರಾಯಗಳನ್ನು ವಿಶದವಾಗಿ ತಿಳಿಯೋಣ.

(ಮುಂದುವರಿಯುವುದು.)

THE BHAGAVAD-GEETHAA

CHAPTER XIII

Arjuna, this body is called Kshetra. One who knows it is called Kshetragnya.

Know also that I am Kshetragnya in all bodies. The knowledge of kshetra and Kshetragnya is real knowledge.

That kshetra, what it is, whence it is, what it becomes, what it is worth, all this I shall explain to you succinctly.

Rishis have sung about it variously in a wide range of hymns and chants, as also in the cogent words of the "Brahmasutra" or "Aphorisms on God."

The five primordeal elements, the self, intellect, the avyakta, 10 sense organs, mind, five sense objects, desire, hate, joy, sorrow, shape, mind, steadfastness, all these together, are designated Kshetra.

Absence of vanity, lack of pride, harmlessness, forgiveness, rectitude, respect towards preceptor, purity, steadfastness, self-control, renunciation of sensual desires, absence of pride, awareness of the misery and sinfulness birth, death, age, and disease, disinterest, unattachment towards wife, children and wealth, perfect equality towards the agreeable and disagreeable, unswerving faith in Me, preference for seclusion, avoidance of crowds, pursuit of the knowledge of self, and realization of philosophical truth, is what is called "Knowledge", All else is ignorance.

I shall tell you what is to be known, knowing which one attains supreme bliss, The beginningless Brahma which is neither entity nor non-entity; its hands and feet are everywhere; its eyes, head and face are everywhere; its ears are everywhere; it stands encompassing everything.

It perceives all sensory objects. It is bereft of all senses. It is unconcerned with all beings. It is unsullied by the three gunas, sat, rajas, tamas, but it observes their play.

It is inside and outside all beings, animate and inanimate. It is infinitesimal and therefore imperceptible. It is near as well as distant.

It is indivisible from beings, but it stays apart as if divided. It is the sustainer of all beings, destroyer of all beings, and creator of all beings.

It is the flame of all flaming things, and the acme of darkness. It is knowledge, it is the thing to be known, it is attainable by knowledge. It abides in the heart of every being.

This in lumpsum is the truth about Kshetra, knowledge, and the Knowable. Knowing this, my devotee attains Me.

The Rationalist

THE 1924 CAUVERY AGREEMENT

50 years ago Sir Visweswaraya's Kannambady Dam on the Cauvery provoked discontent among the Madras public and engineers on both sides were hard put to bring out a workable settlement between the two Governments. When the papers were before the Secretary ot State for approval the Madras public came out with noisy pleas that the Secretary of State should veto the agreement.

We had left Government service in 1922, held the Mysore Reforms' Conference in 1923, and had a virile mind and impetuous pen. We drafted a cable to the Secretary of State, and showed it to Dewan Sir A. R. Banerji, (I.C.S.). He altered a few words, and the cable was sent, and the following appeared in the "Hindu", Madras, The Secretary of State passed the Agreement.

"Recently the Madras papers are making comments of dissatisfaction on the unpublished terms of the Agreement between the Governments of Madras and Mysore about the use of the Cauvery waters. The dissatisfaction is partly from being kept in the dark about the real terms of agreement, partly from a fear that the rights of Madras may have been jeopardised by them, and partly again, from the assumption—to quote the Hindu—that what is a gain to Mysore is a loss to Madras. It is apparent that there exists a widespread heart-burning over the matter, partly involuntary in the minds of the people, and partly inspired by dubious remarks in the press. Nowadays it has become a postulate of journalistic and popular life to deny Governments what is known to Law as "the benefit of the doubt". The justice or equitability of doing so is a point of casuistry, much too beyond my present comprehension!

But it seems to me that to let matters go as they are, would lead to developments which all concerned would regret. It has happened to me to become aware of the facts leading up to the Agreement, from its opening scenes to the final denouement; and though I might reserve an explanation of the merits of the Agreement until it is published, I must allay the fears of the landholders concerned, by observing that, from start to finish in this controversy, the Government of Madras has been aggressively scrupulous in protecting—I will not say, the rights—but the interests of the Delta Districts. I can assure them that there is no concession that the press or the people of Madras could have wrested from Mysore which their Government has not wrested, and that there is no concession which Mysore could gracefully yield which it has not already yielded. In this matter, the heads of both Governments, the Members of both, and the Engineers of both, have tried to fight fair, tried to win, and have had their amour proper put to the test: and the result has been expressed by a friend of both the Governments thus;—"What is so satisfactory about it is, that one feels that the solution is thoroughly fair to both sides."

This is all that is possible to be said while yet the Agreement is unpublished. The extract from the Mysore Gazette, referred to in some of the Madras papers, relates to the Mysore side of the Agreement, and has caused unnecessary fright.

When the Madras side of the terms is also published, it will be found to be like Cæsar's Will to the Romans—Cæsar's Will in the hands of Antony! Let us wait till Antony unfolds and reads it! The Agreement will then be recognised as a perfectly fair document by which Madras has gained all that it could, and Mysore has yielded all that it should. It will then also be recognised that it is perfectly unfair to say that what is a gain to Mysore is a loss to Madras. Rather is it the other way! I write as one to whom the welfare of those on the other side is as dear as that of those here, as a non-partisan, and in order to prevent a futile and misunderstood agitation and its vexatious consequences.

I had better make reference to two more points before closing. Neither the Viceroy nor the Secretary of State are, as things stand, appellant authorities in this matter. The Indian Government has not been unaware of the various processes which culminated in this Agreement. And again, the days are long past when the Ruler of Mysore could bear down on the neighbouring Presidency, and return home with precious spoils. In these days Mysore dare not fight for anything but that which is rightly her own!

CABLE

To

The Secretary of State for India,
Rt.-Hon'ble Lord Olivier.

"Your Lordship,

"I beg to confirm the cablegram of the 28th June last, which I had the honour of addressing to Your Lordship on behalf of the Mysore State, to the following effect.

"Mysore feels injured by Tanjoreans' obstructionism and misrepresentation about Cauvery waters. Irrigational projects of both Mysore and Madras seriously handicapped by this endless uncertainty. If present belated, elaborately amicable agreement which adequately protects all interests is further held up, then pray note six million Mysoreans will with one voice claim further rights and advance claims which they have withheld or waived so far to arrive at a compromise fair and honourable to both parties."

"The cable is no attept to perplex you amidst your onerous tasks, but to indicate to you the present attitude of Mysoreans with regard to the Cauvery Arbitration Settlement, and to the agitation regarding it which some members of Tanjore are trying to engineer. The facts of the case will have been submitted to you by now by both the Goveynments of Mysore and Madras. If the details of the procedure of the arbitration have also been sent, you will have noticed that the Government of Madras have not been anxious to surrender any rights whatever, and that the final agreement has been the result of as tough a contention as—if I may compare the small with the great—the Curzon-Ismet Agreement at Lausanne! The people of Mysore are content to take the Agreement as it has come through the hands of their Government. But a portion of Madrs, while yet ignorant of the terms, assuming that their interests have been sold away, are trying to prejudice your approval. Till now the matter has rested with the two Governments, as, according to constitutional practice, it should. But if the Districts of Madras wish to enter the arena, the people of Mysore too are eager to enter it. But that will result in no agreement, I am sure, but in pandemonium! As it is, this matter has dragged on for 32 years, and much money has been wasted, and many projects have lain suspended. The Governments at any rate have arrived at a conclusion; and I beg humbly to

suggest that Your Lordship may confirm and ratify their action and not give any opportunity for the re-opening of the case."

I beg to remain,

With respect,

Your Lordship's most sincerely,

G. R. Josyer.

The Rt.-Hon'ble Lord Olivier,
India Office, London.

Bangalore, 3rd July 1924.

* * *

Now the era has changed. The topographies of both Madras and Mysore have changed. But Cauvery is mother of both the people of Mysore and Madras. Her waters should be shared impartially by both in a brotherly, not step-brotherly, spirit.

Irrigation schemes are not a boon. Dry crops are as necessary for human diet as wet crops. Dry crops which cost a fraction of wet crops before are now booming and cost many times the latter. Too much feverish planning, and too fast planning, becomes a fiasco. Material prosperity heralds disastrous inflation. We have seen that this generation is not fit to rule, and it is certainly not fit to plan for all the future generations!

So let not the Mysore and Madras politicians bark at each other,—or Ujjvala Simha growl at Dharma Veera,—but sit together like crows and see what share each can have. Has anybody seen crows fight?

Let not Governor Dharma Vira feel too involved in the matter. Let him present to us the old I.C.S. motto of "Fiat Justitia, Ruat Coelum", and maintain the imperturbable rectitude which he evinced when walking up to the dais of the West Bengal Assembly, delivering the Address, and walking back with heroic non-chalance!"

G. R. Josyer.
Editor.

SWEDEN

During the autumn of last year, I had an opportunity to visit Sweden (properly called 'Swerige' or 'Svea)' Finland and 'Denmark'. These are included in that group of countries which collectively are known as the 'Scandinavian' countries or the 'Nordic' countries. Sometimes a distinction is made between these two terms. The term Scandinavian is confined to Norway, Sweden and Denmark, while the term Nordic is used in a broader sense to include, in addition, Finland and Iceland.

When we talk of Europe, we think normally of countries like England, France, Germany, or Italy. The Northern European contries scarcely come to our mind, yet they are the most interesting countries to us from many points of view.

Of course, everybody knows Sweden because of the celebrated Nobel Prize. Also, we have a sense of wonder about these countries because of the 'midnight Sun'. But for the rest, little do we know of their history and geography, their economic, political and social systems. Indeed, we tend to overlook the fact that they may have certain distinguishing features of their own, from which we can learn something that we connot from the more famous European countries.

These are very small countries. The biggest amongst them, viz. Sweden, has a population of only 8 million, which is just about the population of two of our largest cities, viz. Bombay and Calcutta put together. But geographically they are not very small. In area, Sweden is the fourth largest country in Europe and Finland which is a little less in extent, is bigger than England, Walse, Scotland and Ireland put togethre. Denmark is much smaller with an area about a tenth of Sweden. But it boasts of the largest city in the Scandinavian countries, Copenhagan, which also is the most cosmopolitan of all the Scandinavian cities, because it is here that one sees, as in London, faces of Asia and Africa in large numbers.

P.R.D.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contri bution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

lessrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

lessrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

RIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols;
1 volume III only.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 32] Monday 31-5-1971 [PRICE NP .00-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

OIL WEALTH

There is as much oil under the sea as there is under the land-surface of the earth, according to Soviet geologists.

They estimate under-sea reserves at some one million million million tons, and say that even if all the land reserves are exhausted the sea will keep mankind going for a long time.

Extraction is feasible over perhaps 17-18 million square miles, the most promising areas being the shores of the Indian Ocean the Atlantic troughs off the coast of Africa and the continental shelves of the Arctic and Antarctic.

The Soveit Union has been tapping under-sea oil for several decades.

One expert, Mikhil Kalinko, believes that, in about 15 years time, half the world's oil will come from under the sea.

A two-mile-deep oil well is to be sunk some forty miles from the Crimean coast.

This is the first off-shore well in the Black Sea.

Prospectors say there is a promising oil and natural gas field, covering an area of 270 square miles.

A "steel island" has been built at the site of the future well with a helicopter landing site, berthing facilities for ships and a platform for the drilling rig.

REMOTE CONTROL

A prototype tractor operated by remote control has been successfully demonstrated in the Ukraine.

At a command from up to 600 yards away, it started, stopped, reversed and made U-turns.

The electronic control mechanism designed by the Kiev Institute of Automation and the Moscow Tractor Research Station, is small enough to be installed in the cob of a tractor.

In this way one man will be able to drive two tractors at a time!

1250 FEET TOWER

A 1,250-foot tower is being built in Kiev for a new television centre opening in 1972.

It is an octagonal structure rising from a cone-shaped base.

New construction methods make it possible to assemble the main units on the ground, dispensing with bulky scaffolding, and is quicker, safer and cheaper than conventional methods.

MARS

The surface of Mars is not, as was widely believed, haematite or some other iron oxide, but ordinary earth-like silicates – rock, sand, flint, quartz, etc. – possibly slightly tinged with iron.

That is the conclusion reached by radio-astronomers at Gorky and colleagues at the Crimean Observatory, who have been making a close study of the Red Planet's radio emissions.

FOR SALE

1. One new "LAWKIM" ½ H.P. Motor, Single Phase, unused.
2. One "HIGGS" ½ H.P. Motor, Single Phase, used,

is also available.

Apply to :-

CORONATION PRESS,
Mysore-4.

ನಾ ಸ್ತಿ ಕ ರ ವಾ ದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಸಿಂಹಯ್ಯಂಗಾರ್, M.A., B L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಮನುಷ್ಯನು ಭಗವಂತನ ನಿಜಸ್ವರೂಪ ಸಾಕ್ಷಾತ್ಕಾರವನ್ನು ಪಡೆಯುವುದೇಕಾದರೆ ನೊದಲು ಶಾಸ್ತ್ರಾಧಿಕಾರಿಯಾಗಿರಬೇಕು; ಇಲ್ಲದಿದ್ದರೆ ಭಗವಂತನ ಉಪಾಸನಕ್ಕೆ ಅರ್ಹನಾಗುವುದಿಲ್ಲ ಇಂಥಾ ಉಪಾಸನಕ್ಕೆ ಅರ್ಹರಾದವರಲ್ಲಿ ಅಂದರೆ ಸಾವಿರಾರು ಶಾಸ್ತ್ರಾಧಿಕಾರಿಗಳಲ್ಲಿ ಯಾವನೋ ಒಬ್ಬನು ಸಿದ್ಧಿಗಾಗಿ ಪ್ರಯತ್ನ ಪಡುವನು. ಹೀಗೆ ಸಿದ್ಧಿ ಪರ್ಯಂತವಾಗಿಯೂ ಪ್ರಯತ್ನ ಪಡುವವರಲ್ಲಿ ಸಾವಿರಾರು ಮಂದಿಯಲ್ಲಿ ಯಾವನೋ ಒಬ್ಬನು ತನ್ನ ಸ್ವಂತ ಯೋಗಾಭ್ಯಾಸ ಬಲದಿಂದ ಭಗವಂತನನ್ನು ಸದಾ ಉಪಾಸನೆ ಮಾಡುವನು ಮತ್ತು ಧ್ಯಾನಮಾಡುವನು. ಹೀಗೆ ಸದಾಧ್ಯಾನ ಅಥವಾ ಉಪಾಸನೆ ಮಾಡುವ ನೂರಾರು ಮಂದಿಯಲ್ಲಿ ಯಾವನೋ ಒಬ್ಬ ತಾತ್ವಿಕವಾಗಿ ಅಂದರೆ ಭಗವಂತನು ಇರುವ ಹಾಗೆಯೇ ಅವನನ್ನು ತಿಳಿಯುವನು.

ಒಟ್ಟಿನಲ್ಲಿ ಕೋಟಿ ಮನುಷ್ಯರಲ್ಲಿ ಒಬ್ಬ ಮನುಷ್ಯನೂ ಕೂಡ ತನ್ನ ಸ್ವಂತ ಸಾಧನಾನುಷ್ಠಾನರೂಪ ಯೋಗಾಭ್ಯಾಸಗಳಿಂದ "ಜ್ಞಾನ ಸವಿಜ್ಞಾನ" ವೆಂಬ ಭಗವಂತನ ಸ್ವರೂಪ ಸಾಕ್ಷಾತ್ಕಾರ ಸಿದ್ಧಿಯನ್ನು ಪಡೆಯಲಾರನು. ಮನುಷ್ಯನು ನೊದಲು ತನ್ನ ಪ್ರಯತ್ನ ಮಾತ್ರದಿಂದ ತನ್ನ ವೈಯಕ್ತಿಕ ಆತ್ಮಾನುಭವವನ್ನು ಪಡೆಯುವುದೇ ಕಷ್ಟ; ಇದರಮೇಲೆ ತನ್ನ ವೈಯಕ್ತಿಕ ಆತ್ಮಕ್ಕೂ ಸತ್ತೆಯನ್ನುಂಟು ಮಾಡುವ ಅದರ ಅಂತರಾತ್ಮನಾದ ಪರಮಾತ್ಮನ ಸಾಕ್ಷಾತ್ಕಾರವನ್ನು ಪಡೆಯುವುದು ಎಂದಿಗಾದರೂ ಸಾಧ್ಯನೇ ಎಂದರೆ ಇದು ಬಹಳ ದುರ್ಲಭ ಎಂದು ಗೀತೆಯ ಕೆಳಗಿನ ಶ್ಲೋಕವು ತಿಳಿಸುತ್ತದೆ.

" ಮನುಷ್ಯಾಣಾಂ ಸಹಸ್ರೇಷು ಕಶ್ಚಿದ್ಯತತಿ ಸಿದ್ಧಯೇ।
ಯತತಾಮ ಪಿ ಸಿದ್ಧಾನಾಂ ಕಶ್ಚಿನ್ಮಾಂ ವೇತ್ತಿ ತತ್ತ್ವತಃ॥"

ಶಾಸ್ತ್ರಜ್ಞಾನ ಮತ್ತು ಕರ್ಮಾನುಷ್ಠಾನವುಳ್ಳ ಸಾವಿರಾರು ಮನುಷ್ಯರಲ್ಲಿ ಯಾವನೋ ಒಬ್ಬನು ಮಾತ್ರ ಪರಮಾತ್ಮ ಸಿದ್ಧಿಗಾಗಿ ಪ್ರಯತ್ನ ಮಾಡುತ್ತಾನೆ. ಹಾಗೆ ಪ್ರಯತ್ನ ಮಾಡುವ ಯೋಗಿಗಳಲ್ಲಿಯೂ ಕೂಡ ಯಾವನೋ ಒಬ್ಬನು ಮಾತ್ರ ಯಥಾವತ್ತಾಗಿ ನನ್ನನ್ನು ತಿಳಿಯುತ್ತಾನೆ.

ಹಾಗಾದರೆ ಮನುಷ್ಯನು ಭಗವಂತನ ಪರಿಪೂರ್ಣ ಸ್ವರೂಪವನ್ನು ತಿಳಿಯಲಾರನೇ ಎಂದರೆ ತಿಳಿಯಬಲ್ಲನು ಅಂದರೆ ತಿಳಿಯಲು ಅವನಿಗೆ ಮಾರ್ಗವುಂಟು ಎಂದು ಗೀತೆಯಲ್ಲಿ ಹೇಳಿದೆ. ಆ ಮಾರ್ಗವಾವುದು ಎಂಬುದನ್ನು ತಿಳಿಯಲು ಪ್ರಯತ್ನಿಸೋಣ. ಭಗವಂತನಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಎರಡುಗುಣಗಳಿವೆ ಎಂದು ಅವನನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಿದ ಭಕ್ತರೆಲ್ಲರೂ ಉಪದೇಶ ಮಾಡಿರುವರು. ಅವು ಯಾವುವೆಂದರೆ -ಜಗತ್ತಿನ ಸೃಷ್ಟಿ, ಸ್ಥಿತಿ, ಲಯಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಮತ್ತು ಮನುಷ್ಯನ ಕರ್ಮಕ್ಕೆ ಅನುಗುಣವಾಗಿ ಫಲಗಳನ್ನು ಕೊಡುವ ಕಟ್ಟಳೆಗಳನ್ನು ನಡೆಸುವುದು ಒಂದು; ಮತ್ತು ತನ್ನಲ್ಲಿ ಭಕ್ತಿಮಾಡಿ ತನ್ನನ್ನು ಆಶ್ರಯಿಸುವವರಲ್ಲಿ ವಿಶೇಷವಾದ ದಯಾಗುಣವನ್ನು ತೋರಿಸಿ ಅವರನ್ನು ಕಾಪಾಡುವುದು ಇನ್ನೊಂದು.

ಎಂದಿನವರೆಗೆ ಈಶ್ವರನನ್ನು ಮತ್ತು ಈಶ್ವರನ ಸಹಾಯವನ್ನು ಬಯಸದೆ ಯೋಗಿಯು ತನ್ನ ಸ್ವಂತ ಪ್ರಯತ್ನದಿಂದ ಬ್ರಹ್ಮಸಾಕ್ಷಾತ್ಕಾರವನ್ನು ಪಡೆಯಲು ಸಾಧನೆಗಳನ್ನು ಕೈಗೊಳ್ಳುತ್ತಾನೆಯೋ ಅಂದಿನವರೆಗೆ ಭಗವಂತನು ಯೋಗಿಯ ಪ್ರಯತ್ನಕ್ಕೆ ತಕ್ಕಂತೆ ಫಲಗಳನ್ನು ಕೊಡುವನು. ಆದರೆ ಭಗವಂತನ ದಯಾಗುಣವನ್ನು ಆಕರ್ಷಿಸುವ ಭಕ್ತನಲ್ಲಿ ಮಾತ್ರ ತನ್ನ ಸರ್ವಶಕ್ತಿಯನ್ನೂ ಸಹಾಯವಾಗಿ ಕೊಟ್ಟು ಅವನನ್ನು ಶ್ರೇಯಸ್ಸಿನ ಅಂತಸ್ತಿಗೆ ಏರಿಸುವನು. ಆದು ದರಿಂದ ಮನುಷ್ಯನು ಭಗವಂತನ ದಯಾಗುಣವನ್ನು ಆಕರ್ಷಿಸುವ ಯೋಗ್ಯತೆಯನ್ನು ಪಡೆದರೆ ಅವನ ಪರಿಪೂರ್ಣ ಸ್ವರೂಪವನ್ನು ಸಂದೇಹವಿಲ್ಲದೆ ತಿಳಿಯುವ ಶಕ್ತಿಯನ್ನು ಪಡೆಯುತ್ತಾನೆ. ಈ ಯೋಗ್ಯತೆಯನ್ನು ಪಡೆಯಬಹುದು ಎಂಬ ವಿಚಾರವನ್ನು ಭಗವದ್ಗೀತೆಯ ಕೆಳಗಿನ ಶ್ಲೋಕವು ತಿಳಿಸುತ್ತದೆ.

"ಮಯ್ಯಾಸಕ್ತಮನಾಃ ಪಾರ್ಥ ಯೋಗಂ ಯುಂಜನ್ಮದಾಶ್ರಯಃ।
ಅಸಂಶಯಂ ಸಮಗ್ರಂ ಮಾಂ ಯಥಾಜ್ಞಾಸ್ಯಸಿ ತಚ್ಛೃಣು॥

ಅರ್ಜುನನೇ, ನನ್ನನ್ನೇ ಹೊಂದಬೇಕೆಂಬ ಆಸಕ್ತಿಯುಳ್ಳ ಮನಸ್ಸುಳ್ಳವನಾಗಿ, ನನ್ನನ್ನು ಅನನ್ಯ ಭಾವದಿಂ ಆಶ್ರಯಿಸಿ, ಯೋಗವನ್ನು ಮಾಡುತ್ತಾ ನನ್ನನ್ನು ಸಂಪೂರ್ಣ ಬಲ, ಐಶ್ವರ್ಯಾದಿಗಳಿಂದ ಯುಕ್ತನಾದ ಜಗದಾತ್ಮಕನೆಂದು ಹೇಗೆ ಸಂಶಯರಹಿತನಾಗಿ ತಿಳಿಯುವೆಯೋ ಅದನ್ನು ಕೇಳು. ಒಂದು ವಿಚಾರದಲ್ಲಿ ಅನುಭವಜ್ಞಾನ ಉಂಟಾದರೆ ಆ ವಿಚಾರದಲ್ಲಿ ನಮಗೆ ಯಾವ ಸಂಶಯವೂ ಇರುವುದಿಲ್ಲ. "ಸಮಗ್ರಂಮಾಂ" ಎಂದರೂ "ಜ್ಞಾನಂ ಸವಿಜ್ಞಾನಂ" ಎಂದರೂ ಎರಡೂ ಒಂದೇ ಅರ್ಥವನ್ನು ಕೊಡುತ್ತದೆ. ಇನ್ನು ಭಗವಂತನ ದಯೆಯನ್ನು ಆಕರ್ಷಿಸಲು ಮನುಷ್ಯನು ಕೈಗೊಳ್ಳಬೇಕಾದ "ಮಯ್ಯಾಸಕ್ತಮನಾಃ" "ಮದಾಶ್ರಯಃ" ಮತ್ತು "ಯೋಗಂ ಯುಂಜನ್" ಎಂಬ ಮೂರು ಅಭ್ಯಾಸಗಳನ್ನು ವಿವರಿಸುತ್ತೇವೆ.

1. "ಮಯ್ಯಾಸಕ್ತಮನಾಃ"– ಅಂದರೆ ಪರಮೇಶ್ವರನಾದ ನನ್ನಲ್ಲಿ ಅಸಕ್ತಿಯುಳ್ಳ ಮನಸ್ಸಿನಿಂದ ಕೂಡಿದವನಾಗು ಎಂದು ಅರ್ಥ. ಮೊದಲು ಪರಮೇಶ್ವರನು ಕಣ್ಣಿಗೆ ಕಾಣುವ ಪ್ರಪಂಚಕ್ಕಿಂತ ಅಶೇಷವಾದ ಸತ್ಯವನ್ನು ಪಡೆದು ಇದ್ದಾನೆ ಎಂದು ನಂಬಿ ಅವನಲ್ಲಿ ಅಭಿಮುಖ್ಯವನ್ನು ಪಡೆಯಬೇಕು. ಆ ಮೇಲೆ ಭಕ್ತನು ಭಗವಂತನಲ್ಲೇ ಸಂಬಂಧಪಟ್ಟ ಮನಸ್ಸುಳ್ಳವನಾಗಬೇಕು. ಆದರೆ ಇವಿಷ್ಟೆ ಪರಮೇಶ್ವರನಲ್ಲಿ ಹೆಚ್ಚಿನ ಸ್ಪೃಹೆಯುಂಟಾಗಬೇಕು, ಆಗ ಅವನು ಪರಮೇಶ್ವರನ ಸ್ವರೂಪವನ್ನೂ, ಕಲ್ಯಾಣಗುಣಗಳನ್ನೂ, ದಿವ್ಯಚೇಷ್ಟಿತಗಳನ್ನೂ, ಅವನ ನಿಯಾಮ್ಯವರ್ಗಗಳ ಪ್ರಕಾರಗಳನ್ನೂ ಸದಾ ಕೇಳಿ ಮನನ ಮಾಡುವುದರಲ್ಲಿ ವಿಶೇಷವಾದ ಆಸಕ್ತಿಯನ್ನು ಕೊಂಡುವನು. ಈ ವಿಷಯಗಳನ್ನು ಕೇಳದ ಅಥವ ಮನನಮಾಡದ, ಅವಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಕೆಲಸಗಳನ್ನು ಮಾಡದ ಕಾಲಗಳೆಲ್ಲಾ ತಾನು ನಷ್ಟವಾದನೆಂದು ತಿಳಿದುಕೊಂಡು ಅವನು ಅಂತಹ ದುಃಸ್ಥಿತಿಯಲ್ಲಿ ತನಗೆ ಏನೊಂದೂ ಮಾಡಲು ಉತ್ಸಾಹ ಶೂನ್ಯನಾಗಿ ತುಂಬಾ ದುರ್ಗತಿ ಪ್ರಾಪ್ತನಾದ ಹಾಗೆ ಭಾವಿಸುತ್ತಾನೆ. ಆದುದರಿಂದ ಅವನು ಸದಾ ಕಾಲದಲ್ಲೂ ಪರಮೇಶ್ವರನಲ್ಲೇ ಬಂಧಿಸಲ್ಪಟ್ಟ ಮನಸ್ಸುಳ್ಳವನಾಗಿರುತ್ತಾನೆ.

(Continued on page 6.)

SWEDEN

(Continued from last issue)

Though comparatively small in population, they are not small in their economic achievements. Sweden has the second highest standard of living in the world, next only to the U.S. Thanks to its advanced social security system, the GNP is more evenly distributed than in America and the average economic welfare of the Swedish people is probably even higher than in America. Our concern in India is for a very rapid pace of economic development, achieved through peaceful measures and through parliamentary democracy without bloodshed and without glaring inequalities; Sweden provides an ideal example of the combination of these unlikely elements.

Very few people realise that this country (Sweden) at the vanguard of economic development to-day, was less than 100 years ago comparatively backward coutry, predominantly rural in character. In the sixties and seventies of the last century it actually suffered from over-population, with a resulting migration of more than a million people—a very large number for a country with so small a population—to the U.S. Indeed, it has been said that Minneapolis is the third largest Swedish city in the world'.

The Swedish Industrial Revolution started only in the nineties of the last century. But once the process of industrialisation was on, mainly through steel, paper and hydro-electricity, it went ahead with an accelerated speed, so that this latecomer to industrialisation and modernisation was soon able to outpace a country like England which had been the first to become the 'workshop of the world'.

Many reasons could be given for this outstanding feat. First, its own natural resources, including iron ore, birch and pine forests, and its water resources. Second, the pre-conditions of an industrial and modern society already existed in Sweden, thanks to the absence of a deeply entrenched feudalism and theocracy, and an almost universal elementary education from the early years of the 19th century. Its early contact with America through migration also helped in the assimilation of its business management techniques and practices.

Perhaps even more important than these is the Swedish character which is conveyed by a special Swedish term—"Duktik"—i.e., a compulsive desire to engage in a tireless struggle for accomplishing perfection in the discharge of practical tasks. The housewife who stands on tiptoe meticulously cleaning the window panes during the week-end or insisting on serving hot buns for guests or the woman-owner of a hotel in a small town like Sodertalje keeping a close eye to ensure a spotlessly clean dining hall and the lounge, are representative of this Swedish character.

Whatever the reasons, Sweden to-day has become a high mass consumption society. One sees visible examples of this consumer society par excellence everywhere in the shops, on the streets and in the houses. Food is the least measure of economic prosperity when the standards of living are very high. But the Swedish Smorgasbord loaded with foods of all sorts, starting from pickled herring and ending with a variety of delectable cheese or a dessert of delicious berries speaks eloquently of the rich and nutritive diet which nourishes the tall and well-built Swede.

The high standard of living has reached every house and even an ordinary person would have in his house a washing machine,

drying machine, colour television set, refrigerator and deep freeze and cooking range, not to speak of the variety of furniture, curtains and and carpets. Another symbol of prosperity is the number of cars in huge car-parks near factories, shops and offices. There is one car for every two persons and the procession of cars speeding toward Stockholm from the countryside on a week-end, with helicopters supervising the traffic denotes the modern economy of Sweden. Of course, affluence creates its own problems and even the pure air of the hills covered with pine trees is polluted by the heavy density of smoke put out by the endless stream of cars.

The average Swede is, however, hardly satisfied with these material comforts of living at his home. His ambition is to have a country house of his own, though he may be able to live in it in his busy life for hardly a few days in several years. If he has no country house, he takes his holiday in some distant place like Canary Islands and such is his sense of Duktik that before one summer is over, the Swede is already busy planning his next summer holiday! Such meticulous planning of leisure has itself become a big item of labour.

Large multi-storeyed department stores are seen not only in the capital city of Stockholm, but in towns like Eskilstuna (population 90,000) and Soldertalje (50,000) with sales running into several lakhs of rupees every day. A Swedish housewife stuffing a trolley with all kinds of food and non-food articles is perhaps one of the most avid consumers in the world, and why should not she be so with the rows and rows of shelves in the department stores filled with goods so beautifully displayed that they appear to cry out, 'buy me, buy me', from every nook and corner.

The collective consumption is no less striking than the private consumption. Even a small city like Sodertalje, where I lived for more than three weeks (a big city by Swedish standard of population) could boast of a municipal library with 70,000 volumes and a folk-house (folkest hus) with modern and up-to-date facilities of auditorium, dancing hall, lounge and coffee-room aad several conference rooms. It is also seen in the high standards of public transport whether in the fast-running train from Stockholm to Malmo in which I travelled covering a distance of 600 k.m.s. in only about five hours or the double-decker bus in Malmo handled by just one woman driver, with automatic machine for issuing tickets and shutting the doors, or the ship Svea Jarl (Swedish Chief) of the Swedish liner crossing the Baltic from Stockholm to Helsinki, comfortably fitted with all modern conveniences. One was constantly aware of the high degree of modernisation, machanisation and sophistication.

Sweden has become "a purchase, use, and throw-away society". This has created a problem of the disposal of the used old articles, and the Swedish solution is the recent innovation of a common garbage disposal system devised by a Swedish technologist.

P.R.D.

(To be continued.)

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೩೦.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
Life of Saint Anantarya, in English and Hindi.	1-00.

Continued from page 3.)

2. **ಮದಾಶ್ರಯಃ**– ಅಂದರೆ ಪರಮೇಶ್ವರನಾದ ನನ್ನನ್ನು ಅನನ್ಯ ಭಾವದಿಂದ ಆಶ್ರಯಿಸಿ ಎಂದು ಅರ್ಥ. ಈ ಅಭ್ಯಾಸದ ಭಾವವೇನು ? ಒಬ್ಬನು ಯಾವುದಾದರೂ ಒಂದು ಅರ್ಥ ಪುರುಷಾರ್ಥವನ್ನೋ, ಕಾಮಪುರುಷಾರ್ಥವನ್ನೋ, ಅಥವ ಕಾವ್ಯಕರ್ಮಪುರುಷಾರ್ಥವನ್ನೋ ಬಯಸಿದರೆ ಅದಕ್ಕೆ ಸಾಧನವಾದ ಪುರುಷ ಪ್ರಯತ್ನವನ್ನೋ, ಅಗ್ನಿಹೋತ್ರ ಮುಂತಾದ ಕರ್ಮಗಳನ್ನೋ ತಪಸ್ಸನ್ನೋ ದಾನವನ್ನೋ ಯಾವುದಾದರೂ ಒಂದನ್ನು ಆಶ್ರಯವಾಗಿ ಹೊಂದಿರುತ್ತಾನೆ. ಹಾಗೆಯೇ ಭಕ್ತನೂ ಕೂಡ ಪರಮೇಶ್ವರನನ್ನೇ ತನ್ನ ಆಶ್ರಯವಾಗಿ ಹೊಂದಬೇಕು. ಅಂದರೇನು ? ಭಗವಂತ ನಿಲ್ಲದಿದ್ದರೆ ತಾನು ನಷ್ಟವಾಗುತ್ತೇನೆಂಬುದನ್ನು ಇವನು ತಿಳಿದು ಪರಮೇಶ್ವರನೇ ತನಗೆ ಆಧಾರನೆಂದೂ ಮತ್ತು ಅವನ ಕೃಪೆಯೇ ತನಗೆ ಯೋಗದಲ್ಲಿ ಪರಿಪೂರ್ತಿಯನ್ನುಂಟುಮಾಡುತ್ತದೆಂದೂ ಅವನನ್ನು ದೃಢವಾಗಿ ನಂಬಿ ಆಶ್ರಯಿಸಬೇಕು. ಬೇರೆಯಾವ ಉಪಾಯವೂ ಇಲ್ಲವೆಂಬ ನಿಶ್ಚಲ ಭಾವನೆಯನ್ನು ಪಡೆದು, ತಾನು ಭಗವಂತನನ್ನು ಹೊಂದಬೇಕು ಮತ್ತು ಅವನನ್ನು ಹೊಂದಲು ಅವನೇ ಉಪಾಯವೆಂಬ ದೃಢಸಂಕಲ್ಪವನ್ನು ಕೈಗೊಳ್ಳಬೇಕು.

3. **ಯೋಗಂ ಯುಂಜನ್**— ಅಂದರೆ ಯೋಗವನ್ನು ಮಾಡುತ್ತಾ ಎಂದು ಅರ್ಥ. ಇವಕ್ಕೆ "ಮಯ್ಯಾಸಕ್ತ ಮನಃ" ಮತ್ತು "ಮದಾಶ್ರಯಃ" ಎಂಬ ಅಭ್ಯಾಸಗಳನ್ನು ಕೈಗೊಂಡು ಭಕ್ತನು ಪರಮೇಶ್ವರನನ್ನು ಕುರಿತು ಉಪಾಸನೆಮಾಡಬೇಕು ಮತ್ತು ಧ್ಯಾನಮಾಡಬೇಕು ಎಂದು ನಮ್ಮ ಪೂರ್ವಾಚಾರ್ಯರುಗಳು ಅರ್ಥ ಮಾಡಿರುವರು. ಒಟ್ಟಿನಲ್ಲಿ "ಮಯ್ಯಾಸಕ್ತಮನಾಃ", "ಮದಾಶ್ರಯಃ" ಮತ್ತು "ಯೋಗಂ ಯುಂಜನ್"— ಎಂಬ ಮೂರು ಅಭ್ಯಾಸಗಳಲ್ಲಿಯೂ ಮನುಷ್ಯನು ಶ್ರದ್ಧೆವಹಿಸಿ ಅವನನ್ನು ಅಡಿಗಡಿಗೆ ಆಚರಿಸುತ್ತಾ ಮಿಕ್ಕ ಕಾಲದಲ್ಲೆಲ್ಲಾ ಅದಷ್ಟು ಮಟ್ಟಿಗೆ ಸಂಗವರ್ಜಿತನಾಗಿ, ತನ್ನ ಕರ್ತವ್ಯ ಕರ್ಮಗಳನ್ನು ಕರ್ಮಯೋಗವಾಗಿ ಮಾಡುತ್ತಲೇ ಇದ್ದರೆ ಭಗವಂತನ ದಯಾಗುಣವನ್ನು ಆಕರ್ಷಿಸಿ ಅವನ ಸಹಾಯದಿಂದಲೇ ಅವನ ಸಮಗ್ರವಾದ (ವಿಶ್ವರೂಪ) ದರ್ಶನವನ್ನು ಅಥವ "ಜ್ಞಾನ ಸವಿಜ್ಞಾನದ" ದರ್ಶನವನ್ನು ಅರ್ಜುನನು ಪಡೆದ ಹಾಗೆ ಪಡೆಯುತ್ತಾನೆ.

ವಿದ್ಯಾರ್ಥಿಗಳು ಪರಮಾತ್ಮನಾಗಿಯೂ ದಯೆಯಿಂದ ಕೂಡಿರುವವನಾಗಿಯೂ ಇರುವ ಭಗವಂತನಲ್ಲಿ ಅತ್ಯಂತ ಸ್ನೇಹಯುಕ್ತವಾದ ಮತ್ತು ಭಕ್ತಿಯಿಂದ ಕೂಡಿದ ಮನಸ್ಸುಳ್ಳವರಾಗಿ ಆಗಬೇಕು. ವಿದ್ಯಾರ್ಥಿಗಳು ಚಿಕ್ಕವಯಸ್ಸಿನಿಂದಲೇ ಉಪಾಸನ ಮತ್ತು ಧ್ಯಾನ ರೂಪವಾದ ಅಧ್ಯಾತ್ಮಿಕ ಅಭ್ಯಾಸಗಳನ್ನು ಪ್ರತಿದಿನವೂ ಬೆಳಿಗ್ಗೆ ಮತ್ತು ಸಾಯಂಕಾಲದ ಸತ್ವಗುಣ ಪ್ರಚುರವಾದ ಕಾಲಗಳಲ್ಲಿ ಸ್ವಲ್ಪಹೊತ್ತು ಆಚರಿಸಬೇಕು. ಅವಕಾಶವಾದ ವಿರಾಮಕಾಲಗಳಲ್ಲೆಲ್ಲಾ ಭಗವಂತನ ಮಹತ್ವವನ್ನೂ, ತಮಗೂ ಅವನಿಗೂ ಇರುವ ಸಂಬಂಧವನ್ನೂ ಸ್ಮರಿಸಬೇಕು. ಪಾಠಶಾಲೆಗೆ, ಮನೆಗೆ ಮತ್ತು ದೇಶಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಕರ್ತವ್ಯ ಕರ್ಮಗಳನ್ನು ಭಗವಂತನ ಸೇವೆ ಎಂಬ ಭಾವನೆಯಿಂದ ಉತ್ಸಾಹದೊಡನೆ ಜೀವನದಲ್ಲಿ ನಡೆಸಬೇಕು. ಆಗ ಪರಮಾತ್ಮನೇ ಎಲ್ಲವನ್ನೂ ಅವರಿಂದ ಮಾಡಿಸುತ್ತಾನೆ. ಅವನೇ ಆಶ್ರಯನು, ಅವನೇ ಸರ್ವಫಲಗಳನ್ನೂ ಕೊಡುವನು, ಮತ್ತು ಅವನು ದಯಾವಂತನು ಎಂಬುದನ್ನು ದೃಢವಾಗಿ ನಂಬಬೇಕು. ಆಗ ಭಗವಂತನ ದಯೆಯು ಅವರ ಮೇಲೆ ಖಂಡಿತವಾಗಿಯೂ ಬೀಳುವುದು. ಅವರೂ ಕೂಡ ಸಂದೇಹ ಲವಲೇಶವೂ ಇಲ್ಲದೆ, ಈ ಜೀವನದಲ್ಲಿಯೇ ಭಗವಂತನ ಪರಿಪೂರ್ಣ ಸ್ವರೂಪವನ್ನು ಅಧಿಕ ಅಧಿಕವಾಗಿ ಸಾಕ್ಷಾತ್ಕರಿಸುತ್ತಾ, ಶಾಂತಿಯನ್ನೂ ಆನಂದವನ್ನೂ ಹೆಚ್ಚು ಹೆಚ್ಚಾಗಿ ಪಡೆಯಬಹುದು. ಇದೇ ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ತಿಳಿಸಿರುವ ಮಹಾಸಂದೇಶದ ಸಾರಾಂಶ.

ಕೊನೆಯದಾಗಿ ಈಶಾವಾಸ್ಯ ಉಪನಿಷತ್ತಿನ ಮೊದಲನೆಯ ಮಂತ್ರದಲ್ಲಿ ವಿವರಿಸಿರುವ ಮಹತ್ತಾದ ಸಂದೇಶವನ್ನು ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ತಿಳಿಸುತ್ತೇನೆ.

"ಈಶಾವಾಸ್ಯ ಮಿದಂ ಸರ್ವಂ ಯತ್ಕಿಂಚ ಜಗತ್ಯಾಂಜಗತ್ |
ತೇನತ್ಯಕ್ತೇನಭುಂಜೀಥಾಃ ಮಾಗೃಧಃ ಕಸ್ಯಸ್ವಿದ್ಧನಂ ॥"

"ಪ್ರತ್ಯಕ್ಷ ಗೋಚರವಾಗಿರುವ ಚಲನೆಯಿಂದ ಕೂಡಿರುವ, ಜಗತ್ತಿನಲ್ಲಿರುವ ಜೀವನಾಚೇತನ ವಸ್ತುಗಳೆಲ್ಲವೂ, ಒಡೆಯನಾದ ಪರಮಾತ್ಮನಿಂದ ವ್ಯಾಪಿಸಲ್ಪಟ್ಟಿವೆ. ಆದ್ದರಿಂದ ತ್ಯಾಗ ಬುದ್ಧಿಯಿಂದ ಕೂಡಿದವನಾಗಿ ಜಗತ್ತಿನ ಪದಾರ್ಥಗಳನ್ನು ಅನುಭವಿಸು. ಮತ್ತೊಬ್ಬನ ಹಣಕ್ಕೆ ಆಸೆಪಡಬೇಡ", ಎಂದು ಋಷಿಯು ಈ ಮಂತ್ರದಲ್ಲಿ ಅದ್ಭುತವಾದ ಉಪದೇಶವನ್ನು ಮಾಡಿದ್ದಾರೆ. "ಮನುಷ್ಯನೇ, ಚಲಿಸುತ್ತಿರುವ ಒಟ್ಟು ಜಗತ್ತಿನಲ್ಲಿರುವ ಪ್ರತಿಯೊಂದು ಪದಾರ್ಥದಲ್ಲಿಯೂ ಭಗವಂತನು ನಿಜವಾಗಿ ಅದರಸಾರವಾಗಿ ವಾಸಮಾಡುತ್ತಾ ಇದ್ದಾನೆ ಬದುಕಿರುವವರೆಗೂ ಅವನನ್ನು ಅವುಗಳಲ್ಲಿ ತಿಳಿಯಲು ಪ್ರಯತ್ನಿಸುವುದೆಂದರೆ ಅವನನ್ನು ನೀನು ಹೆಚ್ಚು ಹೆಚ್ಚು ತಿಳಿದಹಾಗೆಲ್ಲಾ ನಿನಗೆ ಆನಂದ ಹೆಚ್ಚುತ್ತದೆ. ಅಪದಾರ್ಥದ ಹೊರಗಿನ ನಾಮರೂಪಕ್ಕೆ ಮೋಹದಿಂದ ಮನಸೋತು ಇಂದ್ರಿಯ ಕಿಂಕರನಾಗಿ ಸರ್ವಾಜರೂಪಿಯಾದ ಭಗವಂತನಿಗೆ ನಿಜವಾಗಿ ಸೇರಿದ ಪದಾರ್ಥಗಳನ್ನು ನಿನಗೆ ಸೇರಿದ್ದೆಂದು ತಪ್ಪುತಿಳಿದು ಅವುಗಳನ್ನು ಧರ್ಮಕ್ಕೆ ವಿರುದ್ಧವಾಗಿ ದುರುಪಯೋಗ ಪಡಿಸಬೇಡ ಎಂದಿಗೂ ಇತರರ ಹಣವನ್ನು ಅಪಹರಿಸಬೇಡ. ಪರಮಾತ್ಮನನ್ನು ಸ್ಮರಿಸುತ್ತಾ ಕೃತಜ್ಞತೆಯಿಂದ, ಅವನನ್ನೂ, ನಿನಗೆ ಸೇರಿರುವ ಪದಾರ್ಥಗಳನ್ನೂ ಧರ್ಮದಿಂದ ಅನುಭವಿಸು. ಹಾಗೆ ಮಾಡಿದರೆ ನಿನಗೂ ಶ್ರೇಯಸ್ಸಾಗುತ್ತದೆ; ಸಮಾಜಕ್ಕೂ ಕಲ್ಯಾಣವಾಗುತ್ತದೆ; ಭಗವಂತನು ನಿನ್ನಲ್ಲಿ ಪ್ರೀತಿಯಿಂದ ದಯೆಯನ್ನು ತೋರಿಸುತ್ತಾನೆ; ಮತ್ತು ನೀನು ಈ ಜೀವನದಲ್ಲಿಯೇ ಭಗವಂತನ ಪರಿಪೂರ್ಣ ಸ್ವರೂಪವನ್ನು ಹೆಚ್ಚು ಹೆಚ್ಚಾಗಿ ಅನುಭವಿಸುತ್ತಾ ಶಾಂತಿಯನ್ನೂ ಆನಂದವನ್ನೂ ಪಡೆಯುತ್ತೀಯೆ."— ಇದೇ ನಮ್ಮ ಪೂರ್ವಕಾಲದ ಋಷಿಗಳು ತಿಳಿಸಿರುವ ಮಹಾಸಂದೇಶದ ಸಾರಾಂಶ.

ಭಗವಂತನ ಸಾಕ್ಷಾತ್ಕಾರಕ್ಕೆ ಮಾರ್ಗವನ್ನು ಭಗವದ್ಗೀತೆಯ ಶ್ಲೋಕಗಳೂ, ಉಪನಿಷತ್ತಿನ ಮಂತ್ರಗಳೂ ಬಹಳ ವಿಸ್ತಾರವಾಗಿ ವಿವರಿಸುತ್ತವೆ. ಆದರೆ ಇಲ್ಲಿ ಕೇವಲ ಮೂರು ಶ್ಲೋಕಗಳ ಮತ್ತು ಒಂದೇ ಒಂದು ಮಂತ್ರದ ಅಭಿಪ್ರಾಯವನ್ನು ಮಾತ್ರ ತಿಳಿಸಿದೆ. ಆಸಕ್ತಿಯುಳ್ಳವರು ಗೀತಾ ಶ್ಲೋಕಗಳನ್ನೂ ಉಪನಿಷತ್ತಿನ ಮಂತ್ರಗಳನ್ನೂ ಶ್ರದ್ಧೆಯಿಂದ ಅರ್ಥ ವ್ಯಾಖ್ಯಾನಗಳೊಂದಿಗೆ ವ್ಯಾಸಂಗ ಮಾಡಿ ಅದರಲ್ಲಿ ತಿಳಿಸಿರುವ ಅಭ್ಯಾಸಗಳನ್ನು ಆಚರಿಸಿ ಭಗವಂತನ ಕೃಪೆಗೆ ಪಾತ್ರರಾಗಬಲ್ಲರು.

ಓಂ ತತ್ಸತ್

Maharaja Bhojaraja's
SHRINGARAPRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contribution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P..
10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

egistered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

oprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

OL XXXI No. 33] Monday 7-6-1971 [PRICE NP 00-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

SWEDEN

(Continued from last issue.)

The country has been able to combine progressive democracy with economic development. For the last 40 years, the Social Democratic Party has been in power. The Swedish general elections took place on October 20, 1970, during my stay there. The Social Democratic Party under their younger leader. Olof Palme, failed to get an absolute majority. But the battle was between the Leftist parties, as a whole and the Rightist partics. The latter included the Farmers' Centrist Party, the Liberals and the Conservetives, whereas the Leftists consisted of Social Democrats and the Communists. The chief electoral slogan of the Social Democratic Party was 'Jamlikhet' or equality. Sweden has proportional representation, a system which was advocated by the gteat political philosopher, John Stuart Mill, and is still advocated as the more representative one for a couuntry like India.

The electoral system in Sweden requires a minimum pereentage of national votes before a party gets representation at all in Parliament. The possibility of the Social Democrats coming in power hinged a great deal on the Communist Party getting minimum representation on the basis of a minimum percentage of votes in election. As it turned out the Communist Party did secure the representation, and the 350 seats in Parliament were divided as 183 for the Leftists and 167 for the Rightists. Palme was able to form the government though he had failed to secure an absolute majority in Parliament.

Throughout the pre-election period there was very little of election fever except the display of propaganda literature on small propaganda booths set up by the various political parties. On the day of election, outside the entrance of the electoral booths situated mostly in school buildings, representatives of political parties were standing quietly distributing their lists of candidates and propaganda material to every voter as he walked in. The voter took the literature from every body, though he knew in his own mind whom he would be voting for.

The interesting feature of the Swedish political system is the fact that government provides funds for electoral propaganda to all parties, provided they have a minimum representative character. This appears to be a better alternative to rank curruption indulged in by political parties in order to accumulate huge election funds, which have become inevitable for election propaganda.

The Swedish National life is characteristically divided into two compartments; political life and the economic life. The political life is the arena of various political parties, whereas in the economic life various institutions which, while apparently working for their own economic objectives, are nevertheless tied in some visible and invisible ways to the to the political parties and institutions. Sweden has the peculiar knack of tossing up problems from one arena to another when it becomes convenient, even as the Chinese magician transfers saucer from one hand to another!

In the economic compartment are the labour organisations (LO), consumer co-operatives, farmers' co-operatives and organisations, temperance movement, the Low Church movement, salaried employees' associations and employers' organisations. While the Labour Organisations, the Consumer Co-operative movement, the Low Church and the temperance move-

ment, are allies of the Social Democrats, farmers' associations and co-operative and employers' associations have their connections with the political parties.

In India we have accorded an important place to Co-operatives in our economic life. From this point of view, Sweden is for us a most interesting country because it has perhaps the most advanced consumer co-operative movement in the world. It is impossible to move around in Sweden without feeling the great influence of the consumer co-operatives. Everywhere one sees the 'infinity sign' (00) which is the symbol of the cosnumer co-operative movement. This is displayed on the large Domus Stores (Domus means household) as well as small Konsum food-shops. Between them, they handle 25 per cent of the food and 13 per cent of the non-food retail business. Their total annual sales are of the value of 7,500 Swedish kroner or more than Rs. 1,000 crores.

The infinity sign, derived initially from the concept of "fund without boundaries", now stands for any infinite degree of protection to the consumer. Instead of insisting, as in our country, that goods once taken will not be accepted back, the Consumer Co-operative Movement gives a guarantee to its customers that any commodity bought from any store with the infinity sign could be returned to any other consumer store, provided it is unused. A consumer may feel like changing his mind and returning an article because it does not suit him. This is possible under this system. Everywhere, the Swedish consumer could be seen carrying a plastic and paper bag with the infinity sign, containing a variety of articles bought from the consumer co-operative shops. P.R.D.

(To be continued.)

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, s,many years be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Art Paper Edition Rs. 20. Popular Edition Rs. 10.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRES, MYSORE.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

THE BHAGAVAD-GEETHAA

Prakriti and Purusha, or Matter and Spirit, are both beginningless. All physical changes and the plays of the Gunas are related to Matter.

Prakriti is the cause of action, its motive, and the actor. And Purusha is the cause of the experience of joy and sorrow.

Spirit contained in Matter experiences all the qualities generated by Prakriti. The play of the three Gunas, Sattva, Rajas, and Tamas, cause rebirths in good or bad environments.

Arjuna, know that Prakriti and Purusha, Matter and Spirit, are both primordeal. All the changes in forms and qualities arise from Matter.

Activities of the body and organs are due to Matter. The enjoyments of joy and sorrow are by the spirit. Spirit, occupying matter, is influenced by the three gunas, Satva, Rajas, and Tamas, which qualify matter. It is due to the gunas that the spirit has rebirths in good or bad environments.

The spirit in the body is known as the observer, concurer. sustainer, enjoyer, great Lord, and supreme soul.

One who knows this truth about spirit and matter with its attendant gunas, may to all appearance be living a normal life, but he will suffer no rebirths.

Some by meditation realise the supreme soul in their soul, some by Saankhya, some by Yoga, and some by Karma yoga or dedicated physical activities.

Some obtain the knowledge by listening to those who know. They too will be saved from an unhappy fate, and attain salvation.

Know Arjuna, that all that is created, animate or inanimate, is by the combination of Kshetra and Kshetragnya, or Matter and Spirit.

He who realises that the Supreme Being abides in all entities, and that He does not perish when they perish, has attained true knowledge.

Such a person does not cause his own ruin, but will attain salvation.

When one realises that all actions emanate from the physical body, he will keep his spiritual self unaffected by them.

When one realises that all beings are merged in the Universal Creator, and emerge from that Creator, he will attain salvation in Brahman.

The Supreme Soul, Arjuna, having no beginning, and being without qualities, is imperishable, and, though enclosed in the body, is immune from itsa ctivities and their consequences.

Just as the ethereal aakaasha, though all pervasive, is unaffected by the contacts, the Supreme Soul inherent in all bodies remains unaffected by their actions.

The single Sun aloft illuminates all this myriad animate and inanimate world at large. So the Supreme Spirit enlivens all living beings,

Men who acquire knowledge of this distinction between Kshetra and Kshetragnya, or Matter and Spirit, and realise the dissolution of the physical entity, will attain final salvation.

End of Chapter XIII

The Director,
International Academy of Sanskrit Resarch,
Mysore 4.

Malmo, Sweden.
May 27, 1971.

Dear Sir,

I have been told that the Academy has translated from Sanskrit into English one of the most fascinating documents ever known. Its author should be Maharshi Bharadwaja and the manuscript is supposed to be at least 5000 years old.

Since I am very interested in that translation—as well as in other translations of ancient records indicating the existence of a very old, highly developed civilization in the past—I would like to know what you can offer. Please send me a list of translations as well as prices.

Sincerely Yours
Bertil Falk.

* * *

Amsterdam, 25th May, 1971.

Dear Sirs,

Please send me prices and order form for the book 'Aeronautic' by Maharsht Bharadwaja. (If it doesn't cost more than Rs. 20, you can send it to me now, I send you a cheque.)

Please send also lists of other books you are publishing.

Greetings,
Jan Swagerman,

Jan Swagerman,
Ship 'Johanna', keizeragracht.
opp. 804, Amsterdam, Netherland.

MRS. GANDHI'S HOPES

The Prime Minister, Mrs. Indira Gandhi has said that while the country needed a "root and branch" reform of the administrative procedures, what was even more important was introduction of a "new spirit" in the administration.

In an interview published in the first annual number of "Socialist India", official New Congress weekly, Mrs. Gandhi said, "We are attempting to right the feudal spirit which still exists (in the administration). Once we are able to change this spirit, it will not be difficult to change the forms also!".

"Somehow most people in Government, whether they be secretaries of ministries or policemen or conductors in State-owned bus services feel that they are masters whom the people must obey", she said.

Broadly putting the kind of reforms she had in mind, Mrs. Gandhi said, "I want greater devolution of real responsibility and the power for decision making and implementation, less of hierarchy, performance-oriented financial controls rather than the finance officer wielding the veto, a rational utitisation of technical personnel, and greater sympathy in dealing with staff problems!"

After referring to the "tendency" to multiply rule and apply rigid and uniform criteria, the Prime Minister said, "There must be room enough for experimentation, initiative and innovation at all stages".

She said she was increasingly convinced that one of the basic failures soon after achieving freedom was that "we did not change the administrative and the educational systems",

It might be due to the "extra-ordinary problems" that the country had to handle at the time of trunsfer of powers and partition.

Replying to a question, the Prime Minister said, it would not be wrong to claim that the split in the Congress had led to a greater degree of ideological coherence.

"In a country as large as ours, where pluralism is a basic fact of life, a political party has to be not only concerned with ideology but also with effective methods of harmonising smaller and larger loyalties.

"Therefore, a national party in a country like India has an additional reason to aim at carrying with it as large a number of people as possible in every region. Great ideological purity can perhaps be maintained by excommunicating everyone who differs from you even on the smallest detail. We have parties enough in India which attach greater importance to lung power and polemics than to seeking a mass base".

"What Congress should demand from its members is unreserved acceptance of the basic tenets of democracy, secularism and socialism and an agreement in the methods of working for these objectives. I do not believe in imposed obedience. Loyalty to the party must grow out of a feeling of comradeship and full participation."

Asked to indicate her conception of the movement towards socialism, Mrs. Gandhi said, "Socialism may be a dream for some but it is a vital necessity for the vast bulk of our people". The masses had participated in the national struggle in great numbers and with enthusiasm because they knew that freedom would lead to emancipation from poverty.

She added, "Only that society is truly socialist in which the feeling of being exploited has given place to a willing and cheerful participation in national tasks, and personal and social objectives are not in conflict."

Mrs. Gandhi emphasised that the measures taken by her Government such as the nationalisation of banks and the take-over of general insurance were "intended primarily as important advances in the war against poverty and economic disparity."

Maharaja Bhojaraja's
SHRINGARAPRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contribution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL. Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols;
1 volume III only.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P..
10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 34-35] Monday 14 6-71 & 21-6-1971 [PRICE NP 00-1

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

SWEDEN

(Continued from last issue)

The consumer co-operative movement has its counterparts in the petroleum business (OK), the Insurance business (Folksam) and the House Building (HSB), and also a travel agency (RESO). The apex of the consumer co-operative movement is KF, a federal body, which is run like a giant American Corporation and is responsible for planning, policy-making, purchasing and personnel management of the consumer co-opeative movement. There is continuous rationalisation, integration and modernisation. The KF has set up an organisation known as Domus for directly running the department stores in an efficient manner.

Consumer co.operatives are at the vanguard of the new self-service style of retail distribution. There are more than 150 supermarkets specialising in food articles, another 150 department stores selling food as well as non-food articles and providing restaurant service and more than 2,000 Konsum shops. But the latest innovation of the Consumer Co-operative Movement is by way of its two discount houses 18 kms. away from Stockholm, which are able to provide large parking space and at the same time (because of the economies of land and construction) can offer goods at rates which are 10 to 15 per cent below market rate. The Varby department store has sales of more than Rs, 150 crores a year or about Rs. 50 lakhs a day, and yet its turnover is managed by not more than some 70 fulltime workers and another equal number of part-time salesmen.

The farmers' co-operatives are headed by SL, the confederation of a number of branch federations, including purchase and supply organisations, eggs selling, pig-slaughtery, dairy, forestry, distillery, etc., each of these organisations has regional bodies and even local associations. Sweden is such a highly industrialised country to-day that only five per cent of the population is engaged in agriculture. But what a prosperous agriculture! It is providing enormous quantities of milk, butter, cheese, eggs, and so on to the Swedish consumer.

In the Southern provinces of Sweden known as Skane, grain and sugar beet are also grown. In Sweden, agriculture is industry. There are large holdings of about 100 hectares and even the smallest ones are about 20 hectares. A minimum investment in the new farm is to the tune of about a million Swedish kroner or about Rs. 15 lakhs. The agricultural co-operatives handle the bulk of milk, eggs, fertilizers.

The M.C, the milk plant of the agricultural co-operatives near Stockholm, is a fantastic example of mechanisation and sophistication. It turns out 2½ million—one and two litre—milk boxes which are sent out quickly to points of retail distribution. Milk is collected every alternate day from the farmers, who milk the cow mechanically. The milk is then transported in trucks by railway to the pasteurisation plant. The whole process is so thoroughly mechanised that even for the purpose of pictorial advertisement it was impossible for the milk co-operatives to get hold of a woman who could milk a cow!

The grain co-operatives have put up large silos of grain and storage godowns for fertilizers and seeds. In addition, a number of services are provided by these co-operatives; for example tape-recorded weather information is available to all farmers who have just to ring the office of the agricultural co-operative to get the

latest information. This service about change of weather every four hours is available to farmers throughout Sweden.

Every Swede is a member of a political party, a trade union, or other professional organisation, a co operative as well as some educational activity or the other. It is perhaps the most educated country. It is in fact impossible to understand Swedish national life without taking note of the enormous role played by adult education. The standard of education has been steadily rising, and to-day nine years of education has become compulsory for all Swedes and yet this academic edecation is only a preparatian for entry into adult life.

Throughout his adult life or career, a Swede keeps on continuously educating himself. This is the significance of the Swedish approach to adult education, which has an old tradition. It has almost become a way of life of the Swedish people. It is the foundation of Swedish democracy. There are 14 adult education associations, of which the two foremost are the workers' adult education association (ABF), attached to the trade union organisation and the farmers' education association (Tux Skolan), attached to the farmers' association.

These adult education associations are responsible for running 150,000 study circles throughout Sweden. At least 15 million Swedes participate in these study circles. These provide a continued adult education in subjects as varied as language, literature, culture, music, consumer co-operation, farmers' co-operatives, European Common market, developing countries and so on and so forth. The study-circle activities take place during winter. (In summer, no Swede is available for study-circle activity, because he is all busy enjoying the long summer). The study-circle consists of about 10 to 15 persons organised by a leader who convenes some 10 to 15 meetings for study of a specified subject. The study circles are democratic institutions where learning is through discussion and exchange of information and ideas rather than the lecture-method. They are essentially the nurseries of democracy based on discussion.

The literature and material for the study circle discussions are provided by the correspondence schools, the largest of which is a private school named Hermod. It offers 100,000 different courses every year! Next to it only in size is the Brew Skolan or the correspondence school of the trade union movement and the consumer co-operative movement, which has 300 different types of courses in 14 different subjects and and sends out every year more than 60,000 sets for the use of study circle.

The farmers' co-operatives have their own correspondence course known as LTK. Though it is much smaller, with some 15,000 sets sent out every year, its influence is considerable. Sweden has no villages. Farmers live on the farms isolated from each other. Common services to the farming people have become more and more difficult to organise and therefore the farmers' publishing house (LT) brings out literature, even novels based on farm and rural life, in order to see that the problems of the farmer community are not forgotten by the nation.

Women are equal partners with men in economic and social life. The concept that man is the master of the house has become dated. This is natural when woman is an independent earning member in her own right. Both husband and wife take part in household duties. Both boys and girls are taught home economics. P.R.D.

(To be continued.)

THE BHAGAVAD-GEETHAA

CHAPTER XIV

I shall repeat to you the greatest of all knowledge, knowing which all the Rishis attained beatitude.

By means of this knowledge they became one with Me, and are neither born at Creation nor die at the deluge.

My womb is primordeal Nature, and I procreate therein. The birth of all beings occurs from that beginning.

Of all the forms which issue from all wombs in the Universe, primordeal nature is the great mother womb, and I am the contributive father of them all.

The three inherent qualities of the physical being, Sattva, Rajas, and Thamas, tie down the soul which enlivens the body.

Of them, Sattva, by its purity, leads to virtue resulting in harmless virtuous pleasures and intellectual pursuits.

Rajas gives rise to sensuous desires, and prompts the quest for material pleasures.

Thamas gives rise to blind passions and urges towards vicious activities for the attainment of carnal desires.

Sattva procures happiness by pursuit of virtue. Rajas urges towards physical activities Thamas, like an opiate, deadens the mind to perception of right and wrong, and launches it on an unsocial and selfish career.

When Sattva prevails, it holds Rajas and Thamas in leash. When Rajas prevails, it holds Sattva and Thamas in check. And when Thamas prevails it nullifies Sattva and Rajas.

When in all the outlets of the body there arises a bright lively awakening, you may assume that Sattva is ascendant.

When desire, ambition, love of self, active pursuit of material aims, are in evidence, you may consider Rajas to be dominant.

When passion, lethargy, lust, cruelty and self-will become manifest, you may deem Thamas to be in full sway.

One in whom Sattva is dominant at the end of his life, will pass into the celestial realms which are attained by the virtuous.

If one dies when Rajas is dominant, he will be born amongst persons devoted to materialistic activities. If one dies when Thamas is dominant, he will be born amidst the lower order of beings.

G. R. Josyer.

THE KALYAN

In the foothills of the Himalayas, at Gorakhpur in U.P., two good men of Himalayan stature carried on glorious work during the last 4 decades. Sriyut Jayadayal Goenka and Sriyut Hanuman Prasad Poddar. Sri Goenka, starting as a modest merchant at Bankura in Bengal, felt the spiritual call, and dedicated himself to spiritualising, not merely his own life, but also those of millions of other men and women among his countrymen.

45 years ago he founded in Gorakhpur a Hindi monthly devotional magazine named "Kalyan", or "Welfare", whose circulation has reached the magnificent figure of 175000, under the able Editorship of Sri Hanuman Prasad Poddar. To help non-Hindi reader in the spiritual path he founded the sister magazine "Kalyana Kalpataru", which is spreading thoughts of piety and devotion among the more sophisticated sections of Hindu Society. The Geetha Press of Gorakhpur, which publishes these two praise-worthy magazines, is also bringing out other works in Sanskrit and Hindi, to propagate religious devotion among the masses. Each year the expectant readers are presented an annual bumper issue, which forms delightful and ennobling reading, and is of permanant interest.

We have before us the recent annual of the "Kalyan" containing simple Hindi versions of the latter halves of Agnipurana, and Gargasamhitha, and Narasimha Purana.

Last years' Annual contained the first parts of Agnipurana and Gargasamhitha.

Agnipurana is one of the Ashtaadasha Puranas which form an ocean of learning of Hindu civilization. It is a compendium of useful knowledge to mankind. It describes Creation, the Incarnations, the Vedas, Dharmashastras, Rajadharma or State polity, war tactics, Ayurveda, Astrology, Architecture, welfare of horses and elephants, the science of precious stones, the performance of charities, Vratas and mantras as a means of achieving human ends, and numerous other matters.

Garga Samhita deals with Sri Krishna's life in Brindavan as depicted by "Bhaagavata", the devotion of Gopees to Krishna, and Krishna's zealous protection of cows, and other devotional subjects.

Narasimha Purana is the story of God versus demon, of the benevolent God roused to anger by defiant demon, and assuming fierce form and tearing the bowels of Evil with fierce fangs.

Such a God seems to be badly needed at the present time, after 24 years of pusillanimous, God-forsaken, Ashokan secularism !

It is a matter of national regret that both Sri Jayadayal Goenka and Sri Hanuman Prasad Poddar have passed away into the Elysian regions of God. Their ermine mantle has fallen on the shoulders of their young coadjutor, Sri C. L. Goswami Sastry, M.A. We wish him strength to bear the mountainous burden, and under God's guidance to foster the Geetha Press as the Gangotri from whose fount sacred streams like the Ganga, Yamuna, and Brahmaputra flow, wetting the parched lips of faith-starved humanity, and providing a silver lining to their drab lives.

Editor, Rationalist.

THE INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE 4, INDIA.

To

James L. Capots, Jr.
Columbiana, Ohio, U.S.A.

Mysore-4, India.
10-6-71

Dear Mr. Capots Jr.,

I received your letter of 30-1-71 and thank you. I have been preoccupied with the translation of the Sanskrit Mss. on Aeronautics into English, and have just completed it, goaded by constant international enquiries.

As the ingredients of manufacture are mostly Indian, with Sanskrit names, and the English rendering might be disputed by people like the Yale Professor, it is intended to include in the volume the Sanskrit original, English translation, and charts, all printed on the best paper possible, and bound finely, so that it may rank as the "Book of the Century," and serve as a crown piece to any library.

There is a saying in Sanskrit, "Human affairs depend on six parts of man's thinking, and a seventh part of God's thinking".

The work involves careful editing and printing, and would require an outlay of Rs. 50000 to 75000. It depends on what God's thinking is in the matter.

My grateful thanks to you for the copy of the remarkable quarterly "Pursuit", which has just reached me But the Yale Associate Professor's remarks seem rather crude, un-Sanskritic, unscientific. Sanskrit inculcates a receptive and temperate state of mind, not prone to pronouncing off-hand and hasty dicta on matters of enquiry.

However his opinion does not matter. He must be still in the outer ramparts of Sanskrit, and could not have translated the Mss. for 10000 dollars. It requires quite a good knowledge of Sanskrit, mental equilibrium, and fair competence in English diction.

With best wishes to you,

I am yours Sincerely,
G. R. Josyer.
Director.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

THREE VOLUMES Rs. 25/- each.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy" 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla

"Profusely illustrated attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular ,, Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortnne of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contribution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Chamaraja Road, Mysore-4. & Published by G. R. Josyer

legistered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

opietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

OL XXXI No. 36] Monday 28-6-1971 [PRICE NP 0-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

RS. 20—00

"A BRILLIANT IDEA"

Many hundred years ago a Rajah in a certain kingdom got a brilliant idea one day.

"Why should we work in the morning and sleep at night? Why shouldn't the process be reversed? I am sure more work could be done this way," he said to his minister.

The chief minister was appalled at the idea, but he outwardly pretended to agree with the king.

Some others protested in the court, but the more the Rajah thought about it, the more he liked his idea.

Finally, he told his ministers: "Dear subjects, I have decided after much deliberation that this is the only way to bring prosperity to our kingdom.

"I will therefore proclaim that from next week onwards, all my subjects shall go to sleep at five in the morning and get up at eight at night. Those who do not adhere to this decree shall be pushished severely.

So a new and strange life began for the inhabitants of the kingdom. People closed down their shutters and went to sleep at five in the morning!

People made their way to the wells and the river at night with lanterns to have their baths. Children were dressed up and sent to school. Mothers began cooking breakfast. Husbands left for the office.

In the palace itself, everything came alive at night.

The Rajah would get up, have his bath, perfume himself, wear his silk clothes and jewels, eat a hearty breakfast and sit on his throne and judge the various cases brought before him. Then there would be entertainment with music and dance.

But all this was causing untold misery to the people. The precious sunlight was being wasted.

People had to use kerosene lamps throughout the night and they became poorer. The clothes would not dry at night.

In the morning, the house-wives found it hard to put the children to sleep. At night, the children were afraid to play in the dark. In school, they were too sleepy to do their lessons.

Finally, the people pleaded with the king to restore things to normal. He flew into a rage and posted sentries and spies everywhere to make sure that no one was disobeying his orders.

A few who were caught were sentenced to death.

One day Raman and Vaman, two brothers from another kingdom, visited the place. They were surprised to find the whole town slumbering at eight in the morning. They could not get food anywhere as all the shops were closed.

They then went to the temple pond had their bath and began to recite their morning prayers. A sentry who was passing by immediately arrested them. They were locked up in jail, as court would commence only at night.

Night fell. The Rajah sat on his throne. Raman and Vaman were brought into his presence. The brothers were amused to find the courtiers surreptitiously yawning.

Raman and Vaman pleaded that they did not know the rules of the kingdom. But the king sternly replied, "You have broken the most sacred law of this kingdom. Your offence is punishable by death.

"But I shall give you a choice. I will keep an unsheathed sword planted on the ground. "You will have to run and fall on the sword and die. Whichever one of you wants to do it first can go ahead. I leave choice to you!"

As if on cue, Raman and Vaman began to fight with each other.

"I'll jump first," said Vaman.

"Nonsence, I am your elder brother. I have the right to jump first."

The king was surprised to find them fighting thus and demanded an explanation.

Raman replied. "Your highness, only your sense of justice and wisdom can decide who should jump first.

"You see the first one who jumps on the sword will become the king of Indraoloka, and the second one will become his chief minister. Don't you think I should become king, as I am elder?"

"But your Highness, I am more intelligent than Raman," interrupted Vaman.

"Keep quiet," roared the greedy over-ambitious Raja. "I will jump on the sword first and become king of Indraloka and my chief minister shall follow me."

And thus came the end of the silly king and his minister.

The people were so happy to be rid of their king that they made Raman the king and Vaman chief minister. The brothers ruled wisely for many years and the kingdom prospered under them.

Needless to say, the first change they brought about was to make day into day and night into night, like it is for normal people all over the world. R. L.

* * * *

That king's spirit should be still alive as the 2 days' holiday a week order proves! What an egregious, thoughtless order!

Editor.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

THREE VOLUMES Rs. 25/- each.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRES, MYSORE.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

THE BHAGAVAD-GEETHAA

CHAPTER XIV

A life of virtuous deeds will bear beneficent fruit, untainted by evil. The fruit of Rajas is sorrow. The fruit of Thamas is deadening of conscience.

Sattva leads to spiritual illumination. Rajas leads to greed and selfish desires. Recklessness, purblindness, and rank ignorance are the outcome of Thamas.

When one realises that all acts are generated solely by the three Gunas, and that I am distinct and apart from them, he will attain oneness with Me.

When one by his efforts casts off the three gunas which permeate and pollute his body, he will transcend the evils of birth, death and old age, and attain immortality.

Arjuna:

By what signs, Sire, could a man be said to have got over these three Gunas? By what procedure, and how, does a man overcome these three Gunas?

God:

Arjuna, Such a man will not bask in the effects of the three gunas when they seek to influence him. And he will not hanker after them when they are not contacting him.

The man who cultivates indifference and is unshaken by the gunas, in spite of the gunas being active, becomes immune from them.

He is equable in joy and sorrow. He remains steadfast. A lump of earth, a piece of stone, a pellet of gold, all are one to him. Pleasant things, and unpleasant things, are the same to him Abuse or praise make no difference to him. Honour and dishonour are all the same to him. Friends and enemies receive equal welcome from him. He will not enter on any undertakings whatsoever.

Such a man is one who has conquered the three gunas.

Such a man, worshipping with single-minded devotion, and transcending the three gunas, will become one with Brahman.

I am the embodiment of imperishable and immutable Brahman, of eternal righteousness, and of ineffable happiness.

End of Chapter XIV

CHAPTER XV

The root is high above. The branches stretch downwards. The leaves are Vedic hymns. Creation is like a peepul tree, turned upside down.

Its branches stretch upwards and downwards. The gunas, like fertilisers, promote sense activities. The ground roots also give rise to varied human activities according to Karma.

What it is actually, its having neither beginning nor end, nor substantial existence, is not known. That tree should be cut at the roots by the weapon of detachment, and then one must look for that Divine abode after reaching which there is no return, and seek that primeval Being from Whom all existence originated.

That abode is reached by wise souls who have no ambitions or carnal desire, who have repressed the evil of attachment to worldly things, who have jettisoned their sensual desires and are pursuing the quest of the spirit, and who are unaffected by the twin emotions of happiness and misery, pain and comfort, gain and loss, good and bad and such other opposed pairs to which mankind are subject.

That abode of Mine is self-illumined, and is not illuminated by the Sun, Moon, or glowing Fire. Having reached that abode, there is no going back to earth and its calamities.

The human soul which is a spark of Mine, carries its physical appendages, the five senses and the mind, when it leaves one body and passes into another, like air which taking the smell from odorous objects wafts them from place to Place.

This soul, operating through the mind and the five sense organs of ears, eyes, nose, tongue, and touch, experiences physical enjoyments.

Ordinary men steeped in ignorance do not realise the presence or absence of this soul. But intellectual men perceive it with their mind's eye.

Yogis, making efforts perceive him, the soul established in the individual. Dull, undeveloped men, in spite of effort, will not perceive him.

Know, Arjuna, that the dazzling splendour of the Sun which illuminates the world, the soft splendour of the Moon, as well as the glowing light of the Fire, all are from my own Divine splendour.

I encompass the earth, and vitalise all beings by My energy. By My energy through the Moon I make all herbal vegetation thrive, mature, and ripen.

As the internal fire in the body of all beings, I cause digestion of the food they consume, by activating the praana and apaana winds.

I am enshrined in all hearts, and from Me is memory, knowledge and intelligence. All the Vedas seek to enlighten men about Me alone. I am the Creator of the Vedanta, and the sublime knower of the Vedas.

There are two purushas in the Universe, one perishable, another imperishable. All the things that exist are perishable. The one sitting at the helm is imperishable.

Another purusha, the Supreme Purusha, is called Paramaatma or Universal Soul, who, encompassing the three worlds, sustains them, and is immortal and paramount. Since I am superior to both kshara, perishable, and akshara imperishable, purushas, I am known as "Purushottama", or the "Supreme One" in the world and in the Vedas.

The wise man who knows Me as the Supreme One will worship Me with his entire being.

This is the most esoteric teachig thas I am imparting to you, Arjuna. Knowing it one attains wisdom and supreme contentment.

End of Chapter XV

SWEDEN

(Continued from last issue)

Sweden is known for its sexual freedom. Sex education is available for children in schools. Pre-marital sexual experience seems almost universal. Abortion is An unmarried mother is taken for granted and no stigma attaches to her. If she does get married, she can set up an independent house or live with her parents One-parent-homes have come to be accepted. Divorce is freely permitted.

This, of course, does not mean that Swedish family life is necessarily broken. Indeed, a survey showed that 90 per cent of Swedish families live quite a normal stable family life and even where families are broken, the State insists that children are taken proper care of and provided for. There is no such thing as an illegitimate child in Swedish society. Indians may consider Swedish sexual freedom as immoral; yet one cannot but appreciate their humane approach to the sexual problem and specially their treatment of children born out of wed-lock.

The country has a highly advanced social security system. There are child allowances and student allowances and free education and health services. Women have maternity benefits, with leave. There is also unemployment insurance. Also a universal pension scheme after the age of 67 and a supplementary pension scheme to ensure that even after retirement a person will continue to have a fairly high standard of living. Thus there is no economic insecurity. Women are not dependent on men, nor are children dependent on their parents.

But it has to pay very heavily for the social security system, the burden of which on industries is high; and some Swedes fear that this has damaged the competitive status of Swedish industry and led to the recent trouble in its balance of payments position. This could even lead to the diversion of capital from Sweden to other countries. Yet it is difficult to see how a social security system of this sort, once established, can be done away with.

P.R.D.

"THE RATIONALIST."

Subscription:

	Yearly Rs	½ yearly Rs.	Quarterly Re.
Local ...	4/-	2/-!	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST,"
Chamaraja Road, Mysore

ಯಜುರುಪಾಕರ್ಮ ೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೫೦.
ಭಗವದಾರಾಧನ ೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ. "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1–25.
Life of Saint Anantarya, in English and Hindi. 1–0.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.A.I.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

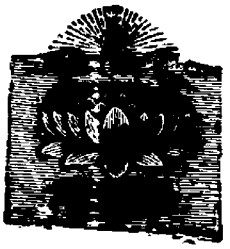
"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular ,, Rs. 10.

CORONATION PRESS, MYSORE-4.

Printed at the Coronation Press, Chamaraja Road, Mysore-4. & Published by G. R. Josyer.

Registered No. BG. 287.



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 37-38] Monday 5-7-71 & 12-7-1971 [PRICE NP 0-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

HOME TREATMENT

Home treatment which is used in minor injuries and other conditions not serious enough to warrant sending for the doctor or admission to hospital can be described as "only-help" instead of "self help" or "first-aid."

In fitst-aid that has been described so far it is "self-help" where possible, plus first, and the casualty is passed on, for further treatment, to other agencies. In home treatment the treatment given is final—not just first-aid.

Wounds; Here self-help and home treatment are the same. Only small cuts and lacerations and other minor injuries should be treated at home. Bleeding from any wound is stopped by applying external pressure directly over the area by means of a pad of clean cloth or sterile dressing you have, or with your bare fingers or hands if nothing is available.

Elevate the part and allow it to rest so that the clot formed is not disturbed, otherwise bleeding may recur again. Before applying the bandage the injured part should be cleaned well.

Before doing this wash your hands in soap and water. Then remove and mud or dirt from the wound by wiping gently with sterile or clean cloth. Remove any foreign matter also such as glass pieces by picking them out with a forceps. Cover the wound with a sterile dressing,

Now clean the surrounding skin for about two inches all round with an antiseptic lotion like "Savlon" or "Dettol". Use plenty of swabs, discarding them as they become dirty. Always wipe the dirt outwards away from the wound. Do not allow the cleaning lotion to run into the wound. If the skin is hairy, cut off all the hair as closely as you can for about an inch all round. Cleaning the surrounding skin is very important as infection may easily get into the wound from it.

Uncover the wound after this and proceed to clean it with swabs dipped in an antiseptic solution. Wound cleansing must be thorough. It may be painful but should not be skimped because of it. A wound which has been cleaned well and is free of foreign matter will heal quickly without getting septic.

If the pain is very bad, give a couple of aspirin tablets, wait awile, and then proceed with the cleaning. After cleansing the wound apply a sterile dressing. Do not use cotton-wool next to the wound as it will stick to it and is difficult to remove later on. Dressings may be held in place with bandages or sticking plaster.

For clean cuts by sharp instruments dry dressings may be used. For irregular wounds leaving raw areas and small superficial burns a non-adhesive antiseptic ointment dressing which will not stick should be used.

Ideally all equipment and dressings should be sterile.

Burns and Scalds which are superficial and small can be treated at home. They should be inundated with cold water first for 10 to 20 minutes and then dressed like any other wound. Do not break any blister, or it may become infected. If the blister is larger than half an inch in diameter or if the area of burn is larger than half to one inch in diameter it is better to get it treated at a hospital after first-aid.

Small burns on the face should always be seen by a doctor.

Bruises are due to bleeding under the skin caused by blows with anything blunt. Minimise swelling and pain by ice packs or

cloth wrung out in very cold water and pressure over the area.

Foreign bodies in the eye: Self-help is to pull the upper eye lid over the lower one graspiug it by the eyelashes: keep it there for a minute and let go. This will remove any small foreign body in most cases. If not, ask someone else to do it for you. Do not rub the eye at any cost. It will only make matter worse.

If you have to help another person, seat him in a good light. Have a clean handkerchief ready. Stand behind him and let him put his head back against you. Search systematically for the foreign body asking him to move his eye-ball around, up, down, left and right. When you have located the f.b. gently wipe it off with the corner of the kerchief.

If it does not come out easily it is probably stuck to the eyeball. No attempt should be made to remove any f.b. forcibly if it is embedded in the eye. Cover the eye with a pad and bandage and send the patient to hospital.

Do not try to remove a f.b from the nose or ear of the person usually a child. Take him to hospital. Do not pour any oil or water into the ear to dislodge the f b. If a flying insect gets into the ear, shine a tarch into the ear and the insect will come out being attracted to the light.

If a f.b. is inhaled there is violent coughing. Place the patient face down over the edge of a bed or table with the head hanging down. Thump him on the back a few times. The f.b. will be expelled. If this is unsuccessful, take the patient to hospital at once.

If a f.b. is swallowed and there is any choking, hold the child upside down or make him bend right over the edge of a bed and thump over the back. It will be dislodged. If the child does not choke, the f.b. has probably gone right down into the stomach.

If the object is smooth and rounded like a marble there is no danger. It will be passed out in most cases. Keep a look-out for it, When he visits the W.C. Do not give any medicine by mouth. But if the child seems unwell and has not passed the f b. in his stools, take him to a doctor.

If the object swallowed is sharp and pointed, seek medical aid at once, Give nothing by mouth.

Home treatment kit: This should include a bottle of Savlon or Dettol, sterilised gauze pads of two sizes, 2" × 2" and 3" × 3" individually packed—10 of each; surgical bandage rolls, 2" and 3" wide—3 each: triangular bandages—4; bandage dressings, different sizes—one dozen; sticking plaster rolls ½" and 1" one each; a one-lc of cotton-wool; a tube of some antiseptic ointment like acriflavine; a pair of surgical (stainless steel) scissors with rounded ends; a pair of stainless steel forceps; large safety pins—12; a bottle of smelling salts; soluble aspirin tablets—12; a two-ounce bottle of tinture of iodine or 1 p c. mercurochrome solution for external applicatton; a two-ounce packet of soda bicarb; a torch light.

These are the minimum one should have in one's home for home treatment of accidents.

The scissors and forceps should be sterilised in boiling water before use.

The kit should be packed in a container or box with compartments so that the articles are easily found.

Other things required for treatment of emergencies like cooking oil, table salt, mustard, etc., are always available in the home.

It is useful to have another compartment in the box wherein medicines one usually uses in the home can also be kept. P. L.

THE BHAGAVAD-GEETHAA

CHAPTER XVI

Fearlessness, purity of heart, practice of meditation, charity, control of the senses, performance of Vedic sacrifices, religious study, asceticism, rectitude, harmlessness, truthfulness, dispassion, mildness, shyness, steadyness, talentedness, forgiveness, fortitude, cleanliness, abstention from deceiving others, and lack of self-conceit, these are the saintly qualities of a high-born man.

Pride, arrogance, self-conceit, anger, harshness, purblindness, are the qualities of a bestial person.

The saintly qualities conduce towards salvation. The bestial qualities lead only to bondage. You, Arjuna, are of the saintly type, and need have no fear.

Mankind are of two types, saintly, and bestial. I have described the saintly at length. I shall now describe the bestial.

The bestial type of people do not know what to undertake or what to abstain from. They have no purity, no wholesome practices, and no honesty.

They hold the world is untrue and unstable and uncared for, and the product of carnal desires and physical commingling.

Misguided by such brainless and unwise thinking, they indulge in destructive acts inimical to mankind.

Yielding to pride, arrogance, and lust, they pursue vicious practices and filthy habits, believing that the aim of life is indulgence in physical cravings.

Becoming slaves of a thousand desires they give vent to passion and anger, and resort to evil ways to accumulate wealth for the promotion of their gross appetites.

"This I have achieved. That desire I shall satisfy. I have got this. I shall acquire more.

"This enemy I have destroyed. I shall finish others also. I am lord. I am reveller. I have acquired success. I am strong. I am happy.

"I am well-to-do, and move in the best circles. Who is there equal to me? I speak, I give, I rejoice as I like."

Bewildered by the multiplicity of thoughts, and entangled in the meshes of carnal appetites, they lead a life of debauch, and go down into perdition.

Self-satisfied, proud, intoxicated with their own material importance, they indulge their vanity by ostentatiously performing Vedic rituals unorthodoxly, just to indulge their pride. They become overweaning with their possessions, prowess, passions, and prejudices, and ignore and despise Me.

Such depraved men I fling into the lowest surroundings in birth after birth, and indulging in further sinful lives, they go down to greater depths of squalour and misery.

There are three gateways to hell and self-destruction, lust, rage, and greed. They should be studiously avoided by one who wants to save himself.

The man who avoids these three pathways to hell, and tends to his spiritual welware, will thereby attain salvation.

He who forsakes the path prescribed by the Shastras, and lets loose the reins of his own self-will, will acquire no spiritual powers, no happiness, and no salvation.

Therefore Arjuna, the Shastra or manual of righteous conduct which the wise ones have handed down, should be taken as your authority for what to do and what not to do, and you should guide your conduct so as to be in conformity to the principles laid down therein.

End of Chapter XVI

Stockholm, Sweden.
28th June, 1971.

Dear Mr. Josyer,

An Swedish Journalist, Mr. Bertil Falk, who I understand has been in contact wtth you, has informed that your institute recently has completed an translation into English of Vymanika Shastra (Aeronautics), and he suggested that I contact you regarding this work.

I am very interested in reading the English version of this work, and possibly translating it into Swedish. I wonder if you could send me a reading copy of the work. If it does fit into our line of publishing — as it appear to do, — from what Mr. Falk tells me — perhaps we then can reach an agreement regarding its publication in Sweden.

Looking forward to hear from you,

Yours Sincerely,
Sam J. Lundwall.
Askild & Karnekull Forlag A.B.

* * *

Rajadharmapraveena, A. R. Nageswara Iyer, Rtd. Judge. High Court, writes :

"Let me first offer you my heartiest congratulations on your joining the octogenarian group. May the Almighty bless you with long life, sound health, and prosperity, and enable you to become a nonagenarian in due course! Yours has been a selfless, ideal life, an example to our countrymen.

Your leader on the Governor's rule was correct and in time."

THE END

When I was a child, we had a rather expansive library at home. Among others we owned the complete works of Moritz Jokai, a prolific Hungarian writer of the 16th century, author of some two hundred novels translated into most European languages.

My little friends devoured him but I didn't like him, because he used too many Latin quotations which went over my head. I liked only one book; his Dekameron, and one particular story in it that told of the end of the world.

The end of the world has been predicted in every century in one way or another through collision with another planet, or by the Earth getting into the poisonous tail of Halley's Comet, thus ending life.

Jokai's story tells what people did one week preceding the end. Most of them lay drunk in the gutter, others copulated publicly in the streets or threw their money into the air. The more decent ones filled the churches and prayed. Taverns and the churches prospered.

In the nuclear age, the end of the world is really at hand, and nobody knows it better than the young. A quarter of a million of them gather at 'rock' fesiivals, play music, walk around naked, copulate indiscriminately and instead of drinking alcohal, they smoke pot. The spirit that animates them is the same as in Jokai Dekameron: 'Live it up before it's too late'.

And what are we doing to dissipate their nightmares?

Nothing much. Our politicians continue their nineteenth century nationalistic dogfight of power politics, violating every point of the Ten Commandments. Since Hiroshima and Nagasaki, we have moved closer to an atomic war every day, while the nuclear brinkmanship is going on unabated. Can you blame the youngsters for "freeking out?"

X.

NEW DIAMONDS

Harry and James Huisman of New York will receive a patent for the methods they use in cutting the 144 facets on their diamonds—a far greater number of reflecting surfaces, they say, than other diamond cutters supply. Patent 3,685,764 refers to parts of the elaborate pattern created by the process as promoting "the extraordinary fire and briliance of the resulting gem."

According to Harry Huisman, most other diamond cutters are content with 58 facets, or a few more. The patent deals particularly with the unusually numerous facets that the Huisman brothers put on two areas of the engagement stone—72 on the lower part, called the pavilion, and 38 on the circular edge above it, known as the girdle.

A recent report made to the Huisman brothers by Dr. Werner E. Deganhard of Carl Zeisa, Inc., New York, based on tests with an instrument called goniophotometer' indicates that the "144" as the Huisman cut is trademarked, is about 32 per cent more brilliant than those with only 58.

Harry Huisman said that because the firm does not intend to use the cutting process on synthetic diamonds, anyone who buys a "144" can feel assured that it is a natural stone.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist" Mysore 4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contribution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P, Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi,
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious savings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P..
10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 39] Monday 19-7-1971 [PRICE NP 0-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

STONE AGE TRIBE

A long-lost tribe believed to have lived a virtually isolated Stone Age existence for more than 500 years, has been found in rain forests deep in the mountainous interior of Mindanao Island.

Tfie short, dark-skinned and loin-cloth-wearing "Tasadays," photograped for the first time last month by Government social workers in the mountain fastness of South Cotabaco Province, 500 mile South of Manila, had been so cut off from civilisation that they had never known cultivated plants, had never tasted sugar nor smoked tobaco.

The tribe may total no more than 100 persons.

"The Tasadays could be among the few, if not the only people in the world today, who do not know or use tobaco," Dr. Robert B. Fox told PTI in an interview. Dr. Fox is Director of the Presidential Assistance for National Minorities (Panamin) and Chief Anthropologist of the Philipphine National Museum.

He said the tobacco plant, of African-Indian origin spread and reached even the most isolated people of Africa and New Guinea in the 17th Century.

"The Tasadays had been separated long enough to have a linguistic change in their distinctly Philippine language." Dr. Fox said. He said Manobo (a Philippine ethnic minority group) tribeswoman interpreter "understood less than 50 per cent of the Tasaday tongue, a member of the gaeat Malayo–Polynesian family of languages, and it was only through painstaking repetition.

They have no linguistic terms for rice and other cultivated plants which they don't plant, much less eat," said the American expatriate from Galveston, Texas who has lived here for the past 25 years Dr. Fox said the Tasadays subsist on wil tubers and animal meat which they cu with stone-sharpened bamboo knives an cook in bamboo containers above a fir built by rubbing sticks.

Before the discovery of the "lost" tribe rumours that a hunting people living unde giant trees on the dim floor of the Soutl Cotabato rain forest, had been reachin Manobo settlements. A manobo tribes man, who claimed to have first met th Tasadays while trapping small animals i the mountain fastness five years ago an had since then fraternised with them i brief interludes, eventually led Panamin personnel into the Tasaday habitat las June.

In a forest clearing upon which thei helicopter landed, the Government me met the first Tasaday family group con sisting of 24.

The vanishing tribesmen "are sharp an intelligent and use a decimal system i counting which can go up more than 20 Dr. Fox said.

In a preliminary report on the Tasadays Panamin Secretary, Manuel Elizalde Jr., i collaboration with Dr. Fox wrote: "Th discovery of these people is of great scientifi interest, particularly to studies of man' cultural and technological development, fo they are food gatherers and trappers whos own technology is still based upon the us of stone tools."

Bound Volumes of the *Rationalist* of th last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist" Mysore 4

WHISPERED JOKES

The most famous radio station in the Soviet Union has never existed. When a Soviet citizen asks a friend whether he has heard what Yerevan Raido said the night before, the other smiles expectantly; he knows that he is about to hear the latest joke about life in the Soviet Union.

Whispered throughout the country from mouth to mouth, the stories are usually short and crisp. Most take the form of question and answer:

Q. Can you build Socialism in one country? A. Yes, you can. But ought to live in another. Q. What is a Communist? A. A man who has lost hope of becoming a capitalist. Q. Is it possible peacefully to change a Capitalist country into a Socialist one? A. Yes, but why do it? Q. What is the proof of Communism's superiority over Capitalism? A. Were there such chaos in the Capitalist system, it would have broken down long ago, yet Communism still survives. Q. What is the task of the trade unions in a People's Democracy? A To defend the interests of the government against the demands of the workers.

Next in popularity are the jokes comparing Russia and America,

Q. What is the difference between an American and a Soviet fairy tale? A. The American fairy tale begins with the words; "Once upon a time there was ...." And the Soviet fairy tale begins: "One day there will be ..." Q. What is the difference between American and Soviet dwarfs? A. Soviet ones are bigger. Q. Why can the United States supply us with so much wheat? A. It is a typical case of Capitalist overproduction.

Radio Yerevan sums up life in Soviet Russia;

Q. When can one sit comfortably on a hedgehog? A. In two cases only: When the animal has been shaved. Or when the Party orders you to do it.

"No matter how sophisticated or powerful our thinking machines become, there will be two kinds of people; those who let the machines do their thinking for them, and those who tell the machine what to think about."

* * *

END SPURT

Efficiency experts study the various incentives that speed up production in business and industry; bonuses, rivalry, praise, background music, etc. But psychologists have long been aware of another strong stimulus that has received much less notice. It's simply to get the whole business—whatever you're doing—over with.

Called the "end spurt", it's comparable to the second wind that appears in both physical and mental activity when you're in sight of a goal. Track runners are able to sprint faster as they near the finishing line; students can cram harder towards the end of a study period; factory workers step up their output just before closing time.

This same "end spurt" also shows up on Fridays, when productivity is often higher, in anticipation of finishing the week's work.

* * *

The idea of courage as the measure of a man is an illusion. Actually, one man's courage may be another man's stupidity, or foolhardiness—or even cowardly obedience. A man's acts of bravery can be evaluated only in relation to his fears. Of two men acting courageously in a crisis, one may be totally without fear and therefore ought not to be credited with much bravery, while the other is holding terror in check and deserves great admiration. And how shall we judge the bravery of a man who might not fight back when struck by someone in the street—but who might swim out to save a person from drowning?

THE BHAGAVAD-GEETHAA

CHAPTER XVII

Arjuna asks:

Suppose, Krishna, one ignores the shastraic injunctions, but worships with devotion. What kind should his discipline be deemed to be?

God:

Devotion is of three kinds, Arjuna, Saatvic or virtuous, raajasic or sensual, and thaamasic or bestial.

A man's devotion is conditioned by the qualities of his inborn nature. His devotion will be of the same kind as his qualities.

The saatvic type of men worship divinities. The raajasic type of men worship non-divinities and demons. The Taamasic type worship ghouls and departed spirits.

If, defying the shastraic prescriptions, out of pride, conceit, and self-will, men torture their body, and torture Me who am residing in the body, you may class them as devilish and bestial.

Even the food that the three types of men partake is of different kinds, according to their nature. So also their yagnas or religious ceremonials, their ascetic practices, and their modes of charity.

The saatvic or superior types of food are conducive to long life, and are nourishing, strengthening, health-giving, comforting and delicious.

The raajasic or inferior types of food are bitter, acid, saline, hot with chillies, severe, pungent, and burning, and cause pain, misery, and illness

The thaamasic or gross type of food is stale, putrid, dried up, malodorous, and cast off, unpalatable and offal.

The saatvic type of yagna or sacrificial observance, is performed by saintly persons without seeking rewards, according to prescribed modes, and from a sense of obligatory duty.

The raajasic type of yagna seeks some specific return, is performed from a sense of pride, with ostentation, for creating impression in the minds of the public.

The thaamasic yagna is one performed ignoring injunctions, unaccompanied by feast, without reciting mantras, without making cash offerings, and without any feeling of devotion.

The bodily penance is the rendering of due homage to the Gods, the high-born, the preceptors, and to the learned and wise, and practising purity, probity, discipline and harmlessness.

The penance of speech is avoidance of provocative remarks, truthfulness, speaking sweetly and pleasantly to the listener, and pursuing one's religious studies.

The penance of mind, is equability, serenity, maintaining silence, restraint of one's thoughts, and purity of feelings and thoughts.

The penance imbued by faith is of three kinds. Performed without seeking rewards, and in a dedicated spirit, it is called Saatvic.

The penance seeking honour, respect, and celebration at the hands of others, in a spirit of pride, is of the raajasic type.

The penance performed out of stupid beliefs with considerable cruelty for the elimination of another is called Thamasic.

The Saatvic type of charity is voluntarily made to one who renders no return, in sacred places, at auspicious times, and to deserving recipients.

The charity given expecting reciprocation, or to attain some benefit, or half-heartedly, is raajasic.

Charity given at a wrong place, at a wrong time, or to an unsuitable person, ungraciously, or contemptuously is thaamasic.

The Divine nom de plume, 'Om Tat Sat", is of three implications, connoting the Brahmins, the Vedas and the Yagnas.

Therefore all Brahmavadins or spiritual men commence with that expression their performance of the ordained yagnas, charities, and penances.

Those seeking salvation by the expression "Tat" indicate God, and perform their yagnas, penances and sacrificial duties.

The term "Sat" is used to signify existence, and being good. It also denotes virtuous action.

When a man is engaged in yagna, penance and charity, it is denoted by the expression "Sat". Action relating thereto is also termed "Sat" or virtuous.

Performance of yagna, penance, and charity, without any faith, and any act relating thereto, is called "asat" or vicious. It brings no good after death, nor while one is living.

End of Chapter XVII

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

THREE VOLUMES Rs. 25/- each.

NEW "SUN"

The "Sun" is the name of a unique Xenon source of light with a capacity of 50 kilowatts. Under the dazzling light of this device, the designing of which is considered by specialists as one of the most important achievements of Soviet science and engineering, the most high-melting metals begin to fuse in a matter of seconds. Its light enables to read a book in the darkness at a distance of two kilometres !

It may happen that the "artificial sun" will enable the cinema and and TV men to hold their shows in halls larger than stadiums. Lit at a height it will be able to light a small town, the construction of large industrial projects and open-out quarries.

The "Sun" is assigned an important role in vacuum metalurgy for obtaining ultrapure materials. By reproducing a powerful solar irradiation it will help scientists in many of their investigations.

The inventors of this unique device from the All-Union Lighting Engineering Research Institute are busy inventing the lamps of up to 200–300 kw capacity. The plans of creating optical furnaces, with the inner temporature reaching 4,000 degrees, are associated with the emergence of such powerful lighting sources

A MOTORIST'S PRAYER

The Marquess of Aberdeen and Temair said in Britain's House of Lords that he carried a litany on his windscreen which everyone could read while the car warmed up;

"From domineering driving, from the vanity of power and the infection of speed,
Good Lord deliver us.

"From ignorance and ungraciousness, from harsh judgement and the flood invective,
Good Lord daliver ust

Grant us, good Lord, Divine courtesy to all. Awaken in us an abiding care for the slowness of age and the rashness of youth. Let our vehicles become instruments for thy purpose, bringing happiness to all who travel with us. And leaving no man weeping at our passing."

Weimar, Texas 78962
509 North St. Andruce St.
July 1, 1971.

International Academy of Sanskrit
Investigation,
Mysore, India,

Gentlemen,

Please send information about the "History" of Aviation that you all have done research on. I would like to know about the price of the treatise, if it is for sale, let me know will you? I am interested in learning of the foreign countries. I am a Negro and I believe that the Negro came from Africa. But I am not interested in just one of the countries: I would like to know about all of them. I am an American, I aim to learn something about all of the countries including India.

I Thank you very much,

Sincerely Yours,

Oliver William Jr.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced, and very readable". **Hindu. Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular ,, Rs. 10.

CORONATION PRESS, MYSORE-4.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.H.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P..
10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

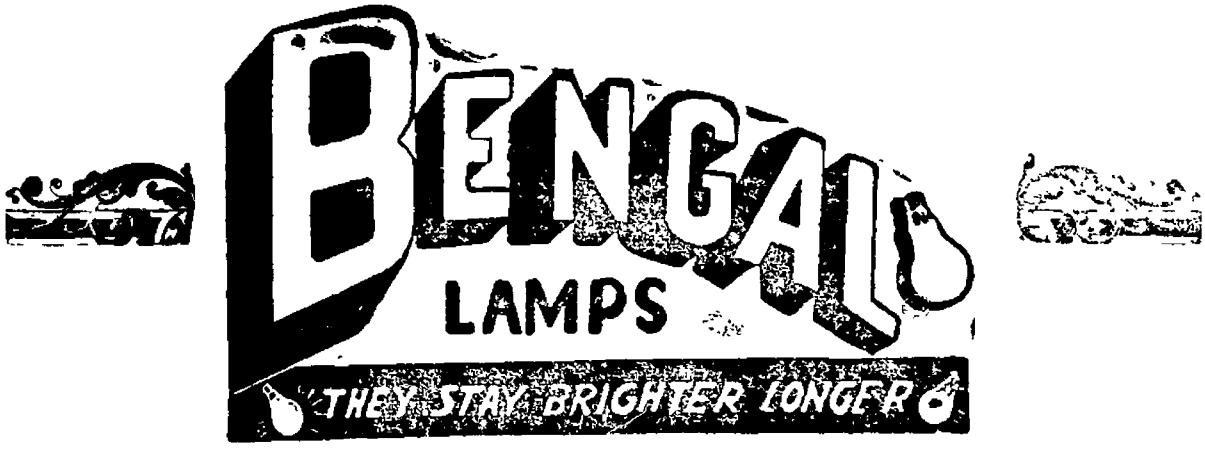
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 40] Monday 26-7-1971 [PRICE NP 0-10



HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—CO

THE ESSENTIALS

I made up my mind that I was going to see I was provided with all the essentials. The essentials for health: Modern science is very precise on this point, from both the qualitative and the quantitative points of view. The only thing missing was instructions on where to start.

After some cogitation, I decided to begin with iron. Arter that I would be able to go over to other, rarer elements in the Mondeleyev table.

From a rather impressive looking reference book I learned that the foods containing the most iron were boiled chicken and dried peaches. So I had to stop and weigh up their merits. I hit upon a solution — on even dates I would eat chicken, on odd dates peaches.

Now it was the turn of potassium. The modest celery, it appeared, absorbed fabulous quantities of it. I could not face celery every day, so 1 relegated it to Mondays' menu.

Formidable doses of calcium, this much-needed element, were to be found in carrots and mineral water, 1 discovered. So that meant washing down carrot with mineral water. O.K. — if that was the scientific view.

There were only a few trifles left in the Mendeleyev table — magnesium, phosphorous.

"What on earth are you doing?" my wife shouted, horrified, as I gnawed off the heads of match sticks. "Nothing special. Surely you know that a person engaged in intensive mental work needs phosphorous?"

She snatched the matches from me and flung them out of the window.

"I know what a person needs to keep healthy", my wife declared in stentorian tones. As always, she was right.

There was a present for me on my birthday. Just what modern science ordered. Dumb-bells!

X.

CHEESE

Scientists tiying to determine what the moon is made of, got some answers when the astronauts returned with rock and soil samples. But then all their calculations were thrown out by the seismographic instruments left on the moon's surface.

These reported that shock waves travelled through the moon at an astonishingly slower rate than thcy do through the earth. Puzzled, scientists tested a wide variety of materials, searching for one that yielded a rate similar to the moon's. One that did; aged cheese!.

DOWRY

A company director was telling friends his plans for his unmarried daughters. "I've put aside Rs. 20,000 for Lily, who's 20, a Rs. 40,000 dowry for Rose, who's 25, and Rs. 80,000 for Violet, who's 30."

"Sir," said an ambitious young man, do you have a daughter who's 50?"

* * *

When Tseng Chi-tse became the second Chinese Ambasador to the Court of St James, the Empress Dowagar told him, "With your knowledge of English, you won't be needing an imterpretor."

"On the contrary," said Tseng. "I shall. A deplomate should always speak in his own tongue. Besides, using an interpretor will give time to think when I'm answering questions."

* * *

Would our Ambassadors talk in Hindi?

Ed.

THE WHOLE THING STINKS

An audit of the accounts of the Indian High Commission in London for 1964-68 has revealed that defalcation of Consular fees had been committed by the Cashier there over the entire period of four years. The total amount defalcated was Rs. 1·7 lakhs.

This is revealed in the first report of the Public Accounts Committee, presented by its Chairman, Mr. Era Sezhiyan, to the Lok Sabha recently.

The committee has desired that expeditious steps be taken to realise the amounts due.

The P.A.C. has noted that the Government has decided for reasons of its own, not to make any report of the case to the local British police.

The committee however, wants the Government to find out early whether rhe Cashier, Mr. Sharma—stated to be a British passport-holder—owns any property in India and, if so, whether it can be attached. The committee is distressed that no responsibility has so far been fixed for the failure of the accounts organisation in London to detect the defalcation earlier.

The External Affairs Ministry has explained that the Legal Adviser of the High Commission has stated that the role of different officials, connected with this unfortunate episode, had still not been assessed.

The Legal Adviser is also of the view it says, that since Mr. Sharma is not an Indian citizen, the provisions of the Indian Penal Code for dealing with an offence committed outside India cannot be applied. Prosecution locally will expose the intimate working of the Mission to the British authorities and bring down the prestige of the Government.

Referring to the fact that no security deposit was obtained from the Cashier until the defalcation came to light, the committee has observed: "This, to say the least, was not a responsible attitude on the part of the High Commission authorities, as audit had been repeatedly pointing out the shortcoming in the system of handling and accounting of cash."

* * *

The whole thing stinks. The Legal Adviser stinks. The High Commissioner stinks. It is to mis-spend like this that the Finance Minister goes on increasing direct and indirect taxes every year ! Ed.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRES, MYSORE.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries **45/-**

THE BHAGAVAD-GEETHAA

CHAPTER XVIII

Arjuna :

Divine Krishna, what is the difference between the renunciation known as Sanyaasa, and the abandonment indicated by the expression Thyaaga ?

Krishna :

Giving up doing things for the purpose of achieving desired objects is Sanyaasa. And giving up the fruits of all actions is called Thyaaga.

Some hold that you must give up only those things that are evil. Others hold that yagna or religious sacrifices, charity, and penance are things that should not be given up.

I shall tell you what I consider the truth about the matter. Thyaaga, Arjuna, is of three kinds.

Yagna, daana, and tapas, or sacrifice, charity and penance, are not to be given ap. They are things by doing which men get purified and ennobled.

I hold that even these things should be performed with detachment and without thought of their fruits.

Giving up performance of obligatory things is not right and commendable. Forsaking it from false conceptions is a thaamasic breech of duty.

Giving up a thing because it is difficult or involves much physical strain is a raajasic type of renunciation, and no spiritual merit will accrue therefrom.

When a man does a prescribed thing from a sense of duty, renouncing attachment towards it as well as the fruits arising from it, that is to be considered saatvic renunciation.

The wise man who, outgrowing doubts, does not hate unpalatable work, nor covet agreeable work, and performs them as described above, is a saatvic renouncer.

No man with a body and organs can ever remain doing nothing whatsoever. But by renouncing the fruits of the work he may be said to be a thyaagee or renouncer.

The fruits of work are of three kinds, agreeable, disagreeable, or mixed. The non-renouncers have to experience them in due course, net the renouncers.

All actions require five necessary ingredients for their due performance, as enunciated in the Sankhya system of philosophy.

They are the body, the soul which makes the body function, the organs, the organic activities, and dyva, or luck or destiny.

All actions of a man, bodily, vocal, or mental, whether they be good or bad, are dependent on these five components.

It being so, a man who, ignorantly considers his self as having done or achieved this or that is a thoughtless fool.

But a man who lays no selfish claim in the performance of an act, and maintains his mental pabulum, is unaffected by his act even though he destroys the whole world.

Knowledge, the thing to be known, and the person who is to know are the thr e organs of an action. The act of doing, the deed, and the doer are the three constituents of an act.

The knowledge, the deed, and the doer, have three variations according to the three gunas, Satva, rajas, and thamas, in men.

Satvic knowledge is that which sees the presence of the Immortal in all beings, and sees one-ness in divided things.

Rajasic knowledge is that which considers the thousand different shapes and forms as really separate and different from each other.

Thamasic knowledge is seeing an individual sample, mistake it for the entire group and reasoning from false premises arrive at wrong conclusions.

Satvic action is action which is ordained, is performed with detachment, without love or hate, and with no craving for its fruits.

Rajasic action is one performed to achieve a desire, with pride of performance, and with elaborate effort.

Tamasic astion is what is performed blindly, without realising the consequences, at much cost and effort, and causing hurt to others.

The doer of an act is Satvic, if he is without attachment, without thought of self, is courageous and enthusiastic, and is equable is success or failure.

He is rajasic if he is covetous of the fruits, is miserly, cruel, unclean, and is elated or miserable over the results,

He is Tamasic if he is lethargic, primitive, arrogant, unrighteous, desponden', and procrastinatig.

Arjuna, inrelligence and steadfastness are of three varieties owing to the influence of the three gunas, Satva, rajas and tamas.

The buddhi or intelligence, which knows what to do and what not to do, what is a right act and a wrong act, what may be the danger and what may be the advantage, what is enslaving and what is liberating, is satvic intelligence.

That intelligence which has a mistaken understanding of right and wrong, of good act and evil act, is rajasic.

And the intelligence which out of perversity considers a sinful act to be a virtuous act, and understands everything erratically is taamasic.

LIFE ON PLANET

The first bit of chemical evidence that life could exist out in the far reaches of the universe is reported by an American astronomer.

His clue is that some individual atoms are combining to form molecules out in galaxies of stars other than our own star family, the Milky Way, in which the sun is only one among some 100 billion stars. There are billions of other distant galaxies

The discovery by Dr. Leonid Weliachew, (34), a Californea Institute of Technology research fellow on leave from the Meudon Observatory in France, means, that chemical processes believed necessary for the evolution of life are going on throughout the universe and not just in our own galaxy where they were discovered earlier.

It is an important new piece of evidence for those scientists who believe that life, perhaps in a form more intelligent than man, exists elsewhere.

Reporting in last Thursdays issue of the Astrophysical Journal, Dr. Weliachew said he had discovered the hydroxyl radical—one atom each of hydrogen and oxygen gas –in two galaxies, 10 light years or 58 trillion miles away. The hydeoxyl or OH radical becomes a water molecule when an additional hydrogen atom is attached. It plays a critical role in earthly and human chemistry.

Dr. Weliachew observed the hydroxyl radical in dust between stars by using Caltech's Owens Valley radio observatory near Bishop, Calif. One galaxy, designated M-82 by astronomers, is located in the constellation Ursa Major. The other N.G.C-253, is the constellation Sculptor.

Dr. Weliachew set out on a deliberate search last February for OH radical, choosing the two galaxies because they are strong sources of radio energy, and quickly detected evidence of OH's presence.

His discovery comes eight years after the hydroxyl radical was first observed among the interstellar dust of the Milky way.

The discovery in 1968 of ammonia, which contains nitrogen, and of formaldehyde, containing carbon, were milestones, since the two elements along with water are considered essential to the evolution of life. Other and more complex chemicals, such as acetylene found later in the Milky Way are precursors to the formation of amino acids—the building blocks of life.

SRI VADIRAJA

Some men continue to write throughout life, as bees continue to collect honey until death. Sri S. N. Gururajachar, retired schoolmaster, is an admirable example in the world of Kannada writers. Amidst the sufferings of old age and feeble health, and with no resources, he has been producing childrens' and adults' books, and has now brought to us the life of Sri Vadiraja who expounded Madhwa philosophy in the 16th century in Sanskrit for the learned and in Canareese for the multitude. The book is written in simple Kannada, not the Kannada of the University or Parishad quidnuncs. The latter wangle lavish funds from a gullible Government for developing Kannada, but enrich and extol themselves to the skies; But Sri S. N. Gururajachar does real service to Kannadna, but his services go unpaid and unrecognised. So also the services of the bees! Such is the world! Editor.

ಶ್ರೀ ವಾದಿರಾಜ ಯತಿ by S. N. Gururajacharya,
Price Rs. 2-00.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortnne of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contribution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P, Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 2) copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Chamaraja Road, Mysore-4. & Published by G. R. Josyer.

Registered No. BG. 287.

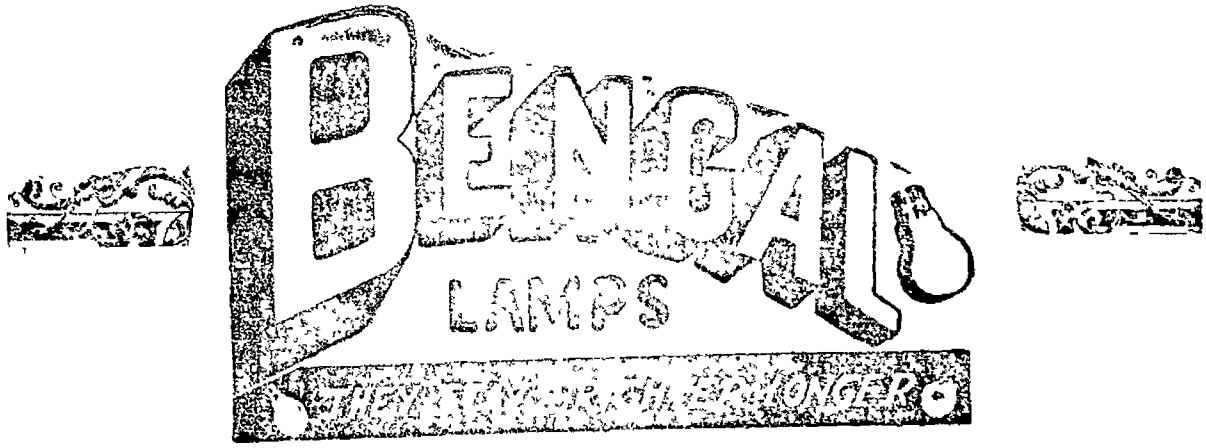
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M A., F.R.E.S.

VOL XXXI No. 41-42] Monday 2-8-71 & 9-8-1971 [PRICE NP 0-10



HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

"SOCIALISTIC PATTERN"!

During British rule a Governor as representative of a foreign power kept his distance from the common people, was seen only on special occasions and lived in ostentatious splendour. An invitation to the Government House was in effect a command issued only to those whose loyalty was unquestioned.

The British are gone. The Governors and the Government Houses remain. The Rajpramukh lives in as great an ostentation in free socialist India as did his predecessor in the heyday of Imperialism! The gubernatorial mansions are rent-free. It costs about a million rupees a year to maintain a State Governor in his style of living, in his expansive acres surrounding the Raj Bhavan, a fleet of cars, an army of flunkeys, A.D.C.s, police with motorcycles, pilots and armed guards, secretaries, clerks and gardeners! The Grand Moghul satraps could not have done better!

Is this expense justified? How can a nation that has chosen "socialism at any cost" as its aim reconcile itself to having 19 State Governors living in feudal splendour? We have had 25 years of it. Now many people are beginning to ask why. Last year, Socialist Party volunteers made an attempt to occupy forcibly the Raj Bhavan of Bombay.

The average Indian has an income of Rs. 525 per annum. At least 250 millions of our fellow countrymen (almost half the population) do not get a square meal a day. In every city thousands sleep on pavements. Are these not enough to shock our conscience?

The Tamil Nadu Government is the first to realise the inequity of maintaining Governors in this style and has decided to shift the residence of their Rajpramukh to an ordinary bungalow. Chief Minister M. Karunanidhi explained that the mode of living of a Governor should reflect the "current socialist trends in the country". A mere change in the location of the Raj Bhavan will not minimise the importance of the Governor's office or his status.

Besides vast acres of greenery surrounding the gubernatorial precinct, a Governor is entitled to a foreign automobile and a fleet of smaller cars for his guests. The spectacle of red lights flashing over the hood of the huge car, sirens screaming and pilots racing ahead remind us of an era of Sahibs!

The expenditure on the Governors and Raj Bhavans has been showing a steady increase. Only a few years back, an additional Rs. 18 lakhs was sanctioned for 12 Raj Bhavans!

Under the Constitution, a Governor's salary is fixed at Rs. 5,500 a month. The various perquisites, allowances and privileges are not included. These vary from State to State.

The annual expenditure on the maintenance of the huge official residences, including staff quarters and gardens, official railway saloons, rivercraft and aircraft, travelling and leave allowance, and the expences on renewals and furnishings, is covered by the Governor's Allowances and Privileges Order originally made by the Governor-General in 1950 and amended from time to time with each stage of reorganisation of States.

No customs duties are levied on imported articles for the personal use, wear or consumption by the Governor or any members of his family. Duties are also not levied on food, drink and tobacco for consumption by the members of the Governor's household or by his guests, whether official or otherwise. No duties are levied on the

articles meant for furnishing the Governor's residences and the motor cars provided for his use.

The Raj Bhavans in the old presidency towns of Bombay, Madras and Calcutta are still being maintained on the old scale, despite the fact that those originally composite States have since been split up and re-organised into smaller States.

The allowance for renewals of furnishings for the Government Houses at Guindy and Ootacamund in Tamil Nadu is Rs. 70,000. It is Rs. 113,000 for the Government Houses in Bombay and Ganeshkund; Rs. 87,500 for those in Calcutta and Darjeeling; Rs. 93,000 for those at Lucknow, Allahabad and Naini Tal in U P; Rs. 60,000 for Patna and Ranchi (Bihar); Rs 40,000 for the Shillong Raj Bhavan and Rs. 46,000 for the Orissa Governor's residence at Bhubaneswar and Puri.

A Governor is also given substantial grants to keep up his style of living. The Governor of Tamil Nadu gets Rs. 320,000 for entertainment, maintenance of cars, staff and tour expenses. The Governor of Maharashtra is allotted Rs. 500,000 and the West Bengal Governor Rs. 370,000.

In U.P., the Governor gets about Rs. 3.0,000; in Punjab Rs. 203,000; Bihar Rs. 104,000; Assam Rs. 170,000; Orissa Rs. 153,000; Andhra Pradesh Rs. 273,000; Kelala Rs. 167,000; Madhya Pradesh Rs. 261,000; Mysore Rs. 255,000; and Rajasthan Rs. 205,000.

Besides these allowances and grants, the Governors also get substantial amounts to be spent on gardens, electricity, water and taxes which in the case of Tamil Nadu Governor total Rs. 335,000! The Maharashtra Governor gets Rs. 650,000 on this account! These figures vary according to the States. The West Bengal Governor gets Rs. 590,000. Those in U.P, Punjab, Bihar, Kerala and Mysore get less than half as much. In Assam, Madhya Pradesh and Rajasthan it is lesser still. **B. C.**

(To be continued.)

Bangalore.
9-7-1971

"Sri Ramajayam"

A Fervent appeal to all Chancellors and
Vice-Chancellors of all Universities in India.

We know that now a days, both boys and girls appear for the Degree Examinations of the Universities!

The word 'Bachelor' in Arts, Science, Commerce, Engineering, Law, Education, Medical should be changed to 'Graduate' in those Subjects!

The University degrees should be named as below:

(1) G.A. (2) G Sc. (3) G.C. (4) G.E. (5) G.L. (6) G.Ed. (7) G.

A girl Passing B.A. or B.Sc. cannot be termed a bachelor! A married man and even a grandfather cannot be termed a bachelor!

I hope my appeal will find favour with all educational Institutions and leading Educationists!

Bhakthasikamani
Rao Bahadur, M. A. Rangaswami,
Retired Engineer
Govt. of Bihar.

THE BHAGAVAD-GEETHAA

CHAPTER XVIII

The steadfastness by which one makes his mind, life-breath and sense organs operate with yogic control is satvic.

The steadfastness by which one pursues Dharma, Kaama, and Artha, or virtue, desire, and material gains, for the sake of the gains therefrom, is rajasic.

The steadfastness which is accompanied by drowsiness, fear, grief, distress, and self-pride is tamasic

Happiness is of three kinds. What one realises by practice, what is not tinged by sorrow, what is unpleasant at first but sweet as nectar at conclusion, which is pleasant to both the self and the mind, is satvic.

The happiness resultant from sensual satisfaction, which will end in sorrow, is rajasic.

The happiness which from biginning to end deludes the self, and is soporific, lethargic, and intoxicating is taamasic.

There is no existence on earth or heaven which is immune from the influence of the three gunas, satva, rajas, and tamas, which are intertwined with all physical creation.

It is in accordance with the differences in the gunas, or qualities of thought and action, that the four castes have been ordained, and their differing functions prescribed.

Tranquillity, self-control, cleanliness, patience, probity, learning, higher-knowledge, and devotion, are the requisites of Brahmanical duties.

Bravery, brilliance, firmness, efficiency, courage on the battle-field, munificence, and boldness, are the ingredients of Kshatriya duties.

Agriculture, protection of cows, and trade are the functions of the Vyshya or commercial class, in comformity to their inherent proclivities. The function natural to the Shudra is service to the Brahmin, Kshatriya, and Vyshya, in the performance of their different functions.

Men who pursue the duties of their class as set above, attain success. By performing one's duties faithfully, and dedicating them to the great Creator, who has conferred life on the sentient world and who pervades them all, men attain the highest merits.

Conforming to the ordained discipline of one's own class, and performing the duties even mediocrely, is more estimable than performing the functions of another class even successfully. Performing one's inherently attuned duties, one does not become tainted.

Arjuna, one should not give up his natural duties as being defective or derogatory. All actions are tinged with some draw-back or other, as all fire is enveloped with smoke.

Acting with mental detachment, with self-control, and free from desire. he ejects himself from the role of actor as from a capsule, and attains the acme of inactivity, like ultra-sonic sound which is akin to soundlessness. Attaining that proficiency he will reach the Supreme. That is the highest crystallization of Knowledge.

Possessed of purified intelligence, with steadfast control of self, rejecting all the things that appeal to the five senses, immune from the feelings of both love and hatred, wedded to solitude, being sparing in diet, disciplined in speech, action, and thought, bereft of pride, force, haughtiness, lust, anger and greed, unselfish, and tranquil, a man achieves fitness to become one with the Supreme.

Such a man, developing a placid heart, does not grieve and does not desire. He treats all humanity equally, and becomes supremely devoted to Me.

Through devotion he comes to realise the exact truth about Me, and becomes attuned to Me.

Performing all his actions with subservience to Me, through My grace he will attain immortality.

Dear Arjuna, mentally dedicating all acts to Me, acting with buddhi-yoga or discipline of intelligence, you cherish Me always in your thoughts.

So will you cross all sorrows through My Divine grace. Or, if out of conceit you ignore My counsel, you will surely perish.

If self-willed, you decide not to fight, such an effort will be vain, and your inherent heroic nature will inevitably force you to fight.

Even though you do not wish to do a thing out of misconception, the latent natural instinct in you, will make you so do it inspite of your unwillingness.

Arjuna, the Lord of Creation abides in the heart of all beings and sets them in motion, like a showman playing with a mechanical toy.

If you surrender yourself to Him and take refuge in Him, by His grace you will attain ineffable peace and supreme beatitude.

I have thus revealed to you knowledge which is top secret of all secrets. Consider it carefully, and then act according to your will.

One more precious piece of knowledge I shall impart to you, because I deem you very dear.

Turn your mind to Me, be My devotee, worship Me, render prostration to Me, You will then most certainly attain Me, I swear.

Abandon all duties inculcated by codes of Ethics, and take refuge in Me alone. I shall then save you from all sins. Don't worry.

Arjuna, these Supreme truths that I have imparted to you, do not pass them on to any one who is not an austere ascetic, who is not My devotee, who does not seek it from you with assiduous courtship, and who is ill-willed towards Me.

Imparting them to My select devotees, one attains Union with Me.

No one on earth does any thing more dear to Me, than such propagation of these truths. And there is none more dear to Me.

Whoever studies this spiritual dialogue of ours, I shall deem to have worshipped Me through the medium of knowledge.

One who listens to it with faith and free from jealous disdain, he too will attain salvation, and enter the world of the righteous.

Arjuna, did you listen to what I said with an attentive mind, and has your ill-conceived mental confusion disappeared?

Arjuna: Thanks to you, Great Krishna, my doubts have disappeared, and I have regained sense. I have no more qualms, and am prepared to act as You desire.

Sanjaya:

Hearing this astounding conversation between Divine Krishna and illustrious Arjuna, I have been amazed and thrilled, venerable Dhritarasthtra.

By the kindness of venerable sage Vyasa I have heard this Divine discourse on the most esoteric and most sublime spiritual knowledge, coming from the mouth of the fountain head of Divine knowledge, worshipful Krishna.

Sir King, recollecting again and again the magnificent Divine manifestation of Sri Krishna, I am filled with delight again and again.

It is my profound conviction that where Krishna the Lord of yoga is, and where Arjuna of the mighty bow is, there is wealth, there is victory, and there is sovereignty!

End of Chapter XVIII

So concludes Bhagavad Geetha or Song Divine.

Members' Voluntary Winding-up.

Name of Company: **The Mandayam Corporation Ltd. (In Liquidation). Mysore 4,**

Notice Convening Annual General Meeting.

Notice is hereby given in pursuance of section 496, that a General Meeting of the Members of the above named company will be held at KI-1087, Chamaraja Road, Mysore—4, on 13th September 1971, at 2 P.M. for the purpose of having an account laid before them showing the manner in which the winding-up has been conducted, and the property of the company has been disposed off and hearing any explanation that may be given by the Liquidator.

Dated: 17-7-1971

H. K. Narayana Iyengar, *Liquidator.*

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT.-C I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular ,, Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contribution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Chamaraja Road, Mysore-4. & Published by G. R. Josyer

Registered No. BG. 287.

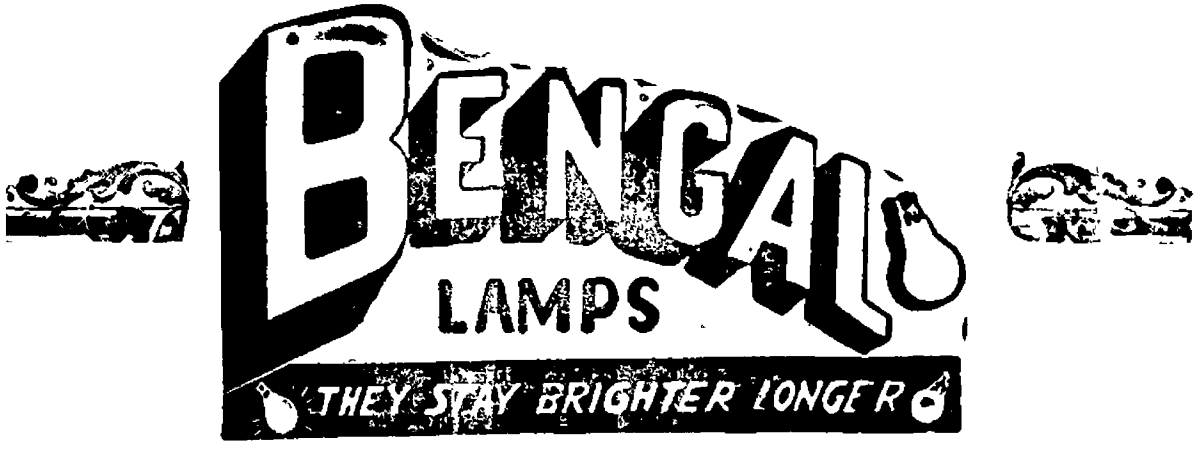
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 43] Monday 16-8-1971 [PRICE NP 0-10



HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20-00

FIGURES

By mid-1969 the population of the world was estimated to be 3,561 million with Asia having 2,009 million persons or more than half of the world total, according to figures released in the United Nations Statistical Year book, 1970,

While world economic activity continued to increase and reached new high point in 1969, the Yearbook notes that the total per capita agricultrual production was 2 per cent lower than 1968.

Wotld exports in 1970 reached a new all-time high of 311,000 million dollars, a 14 per cent increase over 1969.

The world produced 4 per cent less wheat in 1969 than in 1968 although there was an increase in the population of 2 per cent.

The annual population growth rate for the period 1960-1970 was 2·0 per cent, rate which, if continued, will double the world's population by the year 2004.

The Soviet Union continued to be the largest book publisher in the world.

The distribution of the worlds people and the annual rates of population increse, according to mid-1969 estimates were as follows:

	Population in millions	Percentage of world total	Annual rate cf increase
			1960–1969
World	3,561	100·0	2.0
Africa	335	9.4	2.5
North America	224	6·3	1·4
Latin America	2·5	7·7	2·9
Asia	2,009	56·4	2·2
Europe	453	12·9	0·9
Oceania	19	0·5	2·1
Soviet Union	240	6·8	1·3

These and other major world-wide and regional economic and social trends are revealed in the Yearbook, described as the most up to date source of world statistics,

Among facts shown in the 814-page compilation of detailed statistical data:

In 1969 the world gross domestic product, the total output of goods and services, was 2·7 times the level of 1950.

World industrial production expanded by 114 per cent over the 1958-1969 period.

Almost half of the 131,380,000 passenger motor vehicles on the road were in the United States.

In 1969 Sweden had the highest newspaper circulation and the largest number of television receivers per 1,000 inhabitants.

The Yearbook is prepared by the United Nations Statistical Office with the co-operation of statistical authorities of more than 150 countries and territories and with the help of United Nations intergovernmental bodies.

The statistics are grouped into 27 categories and provide information such as population, agriculture, land, industry, mining and quarrying, world trade, energy, finance national accounts, consumption, health, housing, education, and culture.

The world's population is reported to have reached 3,561 million by mid-1969. In the 1960 decade the population of the world increased by 579 million—some 40 million more persons than comprise the total population of India, the second largest country in the world on the basis of population. The annual average growth over the period 1960-69 was 2·0 per cent, a rate which, if continued, will double the world's population by tbe year 2004.

The yearbook provides population totals for each country of the world, according to the latest population censse and as estimated at mid-year 1963 and mid-year 1969, as well as the latest available information on area, density and average annual rates of population increase.

In 1969, seven countries had populations of moje than 100 million each. These are China (Mainland), 740 million; India, 537 million; the Soviet Union; 241 million; United States, 203 million; Indonesia, 116 million; Pakistan, 112 million; and Japan, 104 million.

Of the major countries of the world, the highest average annual rates of population increase during the poriod 1963-1969 are found in El Salvador, Nicaragua and Libya, namely, 3·7 per cent. In the same petiod, the Dominican Republic and Jordan had rates of 3·6 per cent per annum, and rates of 3·5 per cent are shown for Venezula, Iraq, the Philiphines and Mexico.

THE COMPUTER

The computer system in Britain has spread to every kind of public service. For months I've kept a newspaper cutting reporting a Parliamentary question about the number of postmen bitten by dogs. The figures given by the Postmaster-General were 2,942 in 1966, 3,046 in 1967 and 3,183 in 19 8.

How did the PMG happen to have these statistics at his fingertips? Does this mean that more postmen are being bitten by the same number of dogs? Or that the same number of postmen are being bitten by a larger number of dogs?

Nobody really cares how many postmen were bitten by dogs in 1967, except possibly the postmen. But the computer is there. And it intends to go on producing facts that will get more bizarre until someone gives a good swift kick—or bites it!

SEASONED NEWS

A well-known entertainer confesses to an odd but useful habit. He buys a newspaper every day but always takes it home and puts it in a drawer unread—"let it season a bit." That way, when he takes it out and reads it a week or two later, he can say to himself, "Well, thank goodness that's not happening today!"

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

The Rationalist

"SOCIALISTIC PATTERN"!

(Continued from last issue):

The sumptuary and other allowances are charged to the respective States. The Governor, his staff and the members of his family accompanying him are entitled to stay free in any dak bungalow or rest-house maintained by the Government.

When Mrs. Vijaya Lakshmi Pandit became Governor of Maharashtra she was in for a few shocks. This is what she found the day she entered the Raj Bhavan: "An army of servants who had been efficient under British masters were now sloppy, indisciplined and ineffective. There were so many of them that some only came on duty for a few hours during the week and vanished for the rest of the time! They had completely forgotten how to obey orders and were interested only in getting their relations into service. This was specially so with regard to chaprasis who were the most lazy group of men I have ever seen."

Mrs. Pandit revealed something else. "A Governor's salary is a large one, but what was my surprise when on Flag Day, the Comptroller gave me Rs. 100 to put in the collection box! I had brought my contribution with me when I came down to the office and thought that there was some mistake. The Comptroller assured me that I need not pay from my salary but some provision existed for such contributions. I shocked the officer by preferring to pay my own. This incident could be multiplied a hundred or more times!"

Mrs Pandit tried her best to cut down on useless official functions and made the informal ones more pleasant. "I did away with the silly practice of outriders when I went out and the people of Bombay were spared the wail of the sirens which preceded the Governor's car and caused considerable annoyance to pedestrians and others."

And what happens when a Governor accustomed to the Swadeshi way of eating tries to emulate the Westerners? "I have been in one Raj Bhavan many years ago where the food was brought from the kitchen in gigantic cookers and placed on the elegant sideboards in the dining room where it was served by the ladies of the family and carried to the guests by gorgeously appareiled minions .... it was quite a sight!"

While the Raj Bhavan in Ahmehabad is 350 year old, that in Bhubaneswar was built as recently as 1960. Some are in the process of growing, while others are shrinking in size. The Gujarat Governor, Mr. Shriman Narayan, made it known that he was planning to shift to a more modest bungalow. The Rashtrapati Bhavan alone occupies 133 hectares. This is a survey based on a recent report.

Ahmedabad: The Shahi Baug garden palace which Mr. Shriman Narayan wants to give up for a ministerial-type bungalow is not large, as Raj Bhavans go. The three-bedroomed red brick structure on the banks of the Sabarmati was built by Shajehan while he was Mughal Governor of Gujarat in 1620-22. New structures were put up in the 4·4 hectares compound to accommodate the staff and guests.

Bangalore: The Raj Bhavan, located on a six hectare plot close to the fabulous Vidhan Soudha, was built over a century

ago. It was the residence of the British Resident before independence. The main building, staff quarters, garage and Governor's Secretariat together occupy 6,000 sq. metres, the rest of the land being taken up by a big garden.

The 11-roomed ground floor was built before independence. A first floor (with two rooms and a lounge) was added two years ago. The revised estimates for 1970-71 put the expenditure on this gubernatorial establisment at Rs. 10·40 lakhs.

Bhopal: The proposal to construct a Raj Bhavan on Shyamala Hills has now been dropped for want of funds. The Governor of Madhya Pradesh has a comparatively modest residence on a 4·8 hectare plot. But the building has been growing in size with the alterations made to suit the needs of successive Governors. A two-storyed annexe with a banquet hall is nearing completion. It includes a guest house and a residential quarters for the staff. The Governor also has a summer residence at Pachmarhi.

Bhubaneswar: The Raj Bhavan was constructed in 1960 after it was decided that the Governor of Orissa should move here from Cuttack. It has 33 rooms, including 22 bedrooms, quarters for the staff and a large forest area.

In summer, the Governor stays at Puri where there is a Raj Bhavan built on a 2·4 hectares plot on the beach. The building was constructed during the British period.

Bombay: Atop Malabar Hill, overlooking the Arabian Sea, the Maharashtra Governor's residence was built by the British, about 80 years ago. The Governor's bungalow, the State banqueting hall, the Durbar hall and four guest houses occupy about 19 hectares. The Governor's bungalow has a three-bedroom suit, separate studies for the Governor and his wife, a committee room, a drawing room and a dining hall to seat 20 people.

The Bombay Raj Bhavan exceeded the sanctioned grants of Rs. 14 69 lakhs by about 3 lakhs last year. Economy measures now include surrender of the Governor's railway saloon (expected saving Rs. 18,000 a year), keeping 37 posts vacant and having only one ADC instead of two.

The State Governor also has official residences at Poona (about 34 hectares) and Nagpur (48 hectares). There is a proposal to cultivate the open land in these places and contribute the farm produce to hospitals.

The increase in expenses has been explained by the Comptroller of the Household, Mr. C. X. Fonseca, He states; "This excess expenditure was due to: repairs and support to the hall where swearing-in and other ceremonies or conferences are held and which was declared dangerous for use; reconstruction of the main sea-facing road which sank during the heavy monsoon last year; payment of municipal taxes on the Raj Bhavan at Poona which was not previously taxed; implementation of the Kalelkar Award in respect of enhanced rate of wages to daily-rated labour; implementation of the Badkas Report in respect of revision of pay and allowances of government servants, all employees of Raj Bhavan being government servants; implementation of surrender of leave concessions granted to public servants by the Maharashtra Government; placing of daily-rated malimazdoors on the regular establishment; increase in the cost of electrical fittings and appliances; and the supply of additional earth and manure as well as labour charges for renovating lawns."

Culcutta: Built in 1803 during Lord Wellesley's Viceroyalty, the building occu-

pies about 1·2 hectares of the 10·8 hectares of land. There are 64 rooms, not counting some special rooms and halls.

Chandigarh: As the joint capital of Punjab and Haryana, this city of le Corbusier had two Raj Bhavans. The Punjab Raj Bhavan, originally intended to be the Circuit House, was completed in 1957. Situated on a four-hectare plot, its built-up area is 1,953 sq.metres. There are 14 rooms. The Governor and his family occupy a three-bedroom suit on the first floor. The annual maintenance cost is Rs. 2 lakhs.

The Haryana Raj Bhavan is on a 2·6 hectares plot and has a built-up area of 1,395 sq. metres. Of the 17 rooms, eight are bedrooms, The Governor's family occupies two bedroom. The maintenance costs Rs. 2 lakhs a year.

Hyderabad: The Raj Bhavan consists of seven buildings spread over five hectares. It was the Prime Minister's residence during the Nizam's rule and the Chief Minister's residence thereafter until the formation of Andhra Pradesh.

Jaipur; Two Ministerial bungalows were combined to make the present Raj Bhavan in 1956. It now occupies 5·2 hectares as against 1 2 hectares at the biginning. The maintenance cost, last year, was Rs. 10 lakhs.

Patna: The Raj Bhavan costs the exchequer Rs. 8·8 lakhs every year. It has 30 rooms and stands on a 15-hectare plot.

Lucknow; This 100-year-old Raj Bhavan was originally the residence of a Nawab. Last year, the Public Works Department spent 1·1 lakhs on its maintenance.

Madras: The Raj Bhavan located at Guindy was the country residence of the British Governors. Built in the early part of the last century, the buildings acquired their present look after additions made between 1830 and 1863. Expenditure on maintenance, including the salaries, was Rs. 7·28 lakhs. It is built on a 260-acre site

Srinagar: The Raj Bhavan building was constructed by Maharaja Hari Singh in 1930 as a guest house. The Government bought it from Dr. Karan Singh.

Union Territories have Lt. Governors and spacious Raj Bhavans. In Goa, for example, the palatial residence of the Portuguese Governor General is now used by a Lt. Governor. Known as Palacio de Cabo, it stands on a promontory (overlooking Aguda were Goan political prisoners were kept), is aloof and isolated. It was built in style that "commands respect and obedience" from the erstwhile Portuguese subjects. The Portuguese Governor General's Cadillac and other imported cars are also used by the Lt.-Governor. The Palacio had several rich collector's items and ancient carved furniture, now missing.

B. C.

(To be continued)

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

THREE VOLUMES **Rs. 25/-each.**

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortnne of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contribution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P, Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national-life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXXI No. 44] Monday 23-8-1971 [Price NP 0-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.R., F.R.E.S. M.R.S.L.

RS. 20—00

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.H.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library." Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 44] Monday 23-8-1971 [PRICE NP 0-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

"SOCIALISTIC PATTERN"!

(Continued from last issue)

The President gets Rs. 10,000 a month by way of salary. Also, he has a yearly allowance of Rs. 1·5 million. He is well provided after he retires, with a pension of Rs. 15,000 a year for the rest of his life, plus other perquisites including Rs. 12,000 a year to maintain his secretariat.

He has two huge departments to look after his affairs: the Secretary's Office and the Office of the Military Secretary. Besides foreign cars that he uses, there is a fleet of other cars, an army of officials and clerks and a battalion of servants, nearly 2,000 of them, and a household ceremonial unit.

He is entitled to the services of a panel of specialists. Whenever he goes out of Delhi a medical officer accompanies him. Resuscitation equipment like an oxygen cylinder, masks and cardiac massage apparatus and incubation and airways equipment are always kept handy. This is perhaps necessary. The President's life is dear to the nation.

The constitution provides that his salary and emoluments cannot be diminished during his term of office. The Parliament may however change them, but only to his advantage.

This has been provided, it is pointed out, because, in these days one does not quite know; suddenly there might be inflation and it may affect the situation so much that all normal standards of salaries and allowances might have to change." (The salary of the Governor-General of India was more than double that of the President. The G. G. got Rs. 20,900 a month).

In fixing the President's salary two factors were taken into consideration; i) it should be subject to income-tax (the drafting committee felt that no person who is a functionary under the Constitution should be immune from any liability imposed by fiscal measures for the public at large; and ii) the President being the highest functionary would therefore have to get more than the Chief Justice of the Supreme Court who was then drawing Rs. 7,000.

Although the President's salary cannot be decreased, there have been Presidents who have asked for a voluntary cut. Dr. Rajendra Prasad asked for a cut in his salary and he received only about Rs. 2,500 after tax deductions.

Many Indians today, more than ever before, feel that the Grand Moghul style of living of the President and the Governors has become a mockery of the very spirit of the Constitution and the talk of socialism bandied about day in and out.

There has also been much criticism about the manner in which the Governors are appointed. Often politicans, discarded by their constituency in the Assembly elections, are brought in by the backdoor and offered Governorships. So, an individual who has been rejected, say, by 100,000 voters of his consituency, becomes the Governor of a State (with a population of 50 million or more)!

The office of Governor was created to maintain the unity of the country. It has been slowly turned into an office of patronage for defeated and discarded politicians from the ruling party.

Also, the gap between precept and practice has widened with every passing year. The grand living style of the Governors is in great contrast with the miserable, day-to-day existence of the people. The egalitarian society of our dreams seems to have receded a great deal!

Is it theretore fair for a clique of a score of individuals to go on living in feudal splendour at public cost in a poor country like ours? Gubernatorial mansions are an anachronism in this age. Only colonial regimes could boast of such trappings of office.

B. C.

INDIAN WOMEN

Irene Vincent and John Vincent visited India after the war. Mrs. Vincent has written a book about her travels. Her views specially about Indian women are so interesting that we are glad to reproduce them.

She says; We could see how they loved the mother-land as we saw them when our ship approached Bombay.

'Some of the women, and men also, wept quietly. To Indians their land has a special holiness; perhaps each passenger felt like a child returning to the arms of a waiting mother. Truly—So said Ramchandra to Seeta as the heavenly ship approached Ayodhya. From the number of people waiting to welcome the passengers we could see that Indians seem to have many relations, and feel close even to those of distant degree.

Self-centered living is indeed foreign to the Hindu character.

The writer next says that the ideal of womanhood is so high that it is impossible for a foreigner to grasp.

Their ideal is Sita. It is a surprise to discover that Sitas exist—millions and millions of them in India today. Again a woman all her life is docile and meek. The liltle woman who trots meekly behind her husband on the street, figuratively puts on a crown as she crosses her own threshold. Almost the only generalisation one dare make of India is this: All Indians adore their mothers. The writer says unreservely "Outside India, I do not know any country where one sees so many magnificent women!"

From "The Truth,"
Calcutta.

MAGNA CARTA

The royal manifesto that never ceases to occasion suprise is King John's Magna Carta. British monarch King John could not read or write. His signature was a simple cross!

1. King John signed the famous Magna Carta among the most prized historical documents of the world with a cross, because he could not read or write! And yet the document he had signed is still one of the most prized and honoured documents of the world and which set the pace and direction of the world's democracy. It is not less valuable because the king could not read or write.

We put too high a value today on literacy and deplore that democratic institutions and parliament are run by India's illiterate millions and therefore naturally should be badly run. This is a myth, a superstition which is wholly unjustified. The illiterate Indians make far more wise decisions than expected or found in Britain or America. Again education does not breed wisdom. The most famous rulers in India were Akbar, Shivaji and Ranjit Singh. They could not read or write, yet they proved to be wisest rulers in Indian history!

"Truth"

ಯಜುರುಪಾಕರ್ಮ	0–5ಸ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–8ಂ.
ಭಗವದಾರಾಧನ	0–4ಂ.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–0.

The Rationalist

LOTUSES

Bharat is famed to be a land of lotuses, with the Goddess Lakshmi standing on a large red lotus and the First Creator of the World, Brahma seated on the lotus arising from the navel of Lord Vishnu reposing on the great serpent Naga after the periodic destruction of the world. Likewise, the Gods, and Goddesses of Soviet Siberia also sit and stand on lotuses and according to Dr. Lokesh Chandra, the noted orientalist, the identity of interests made a Buryat delegation come to India in 1968 to see Indian lotuses in which gods sit or stand. As must happen in secular India, their search was futile and they could not find even one lotus in the Buddha Jayanti Park in the capital of Bharat! A disappointed member of the delegation remarked with disgust that he saw European flowers every where in the gardens of the capital; nowhere could he find an Indian flower! Our shameless Tourist Department must make it clear to foreign tourists that in India they can only get Scotch Whisky, French Wines, Ballet Dances and Discotheques, Chinese Food and Persian Roses, but anything reminding remotely of the glory of ancient Hindu India is taboo.

Masurashram is quite right in saying that the secular Bharat is only another name for a de-Hinduised Bharat where anything connected with Hinduism is quietly banished.

Fancy, Lotus is our national flower and connected intimately with our Dharma; yet it is not shown while flowers exhibited are foreign flowers only!

"Truth"

OH, DHAVAN

At the end of nine months of President's Rule, the Calcutta Police Commissioner had to issue a strange order to his rank. The order published in the Calcutta Police Gazette of December 3, 1970, quoted extracts from a foreigner's book which was 'commended' to the force was this: "A Government which does not act in accordance with the law forfeits the right to be called a Government, and cannot then expect its people to obey the law. Functioning in accordance with the law is a very small price to pay in return for the advantage of being the Government."

A Commissioner of Police, Calcutta, includes in his order a quotation to the effect that a Government forfeits its right to be called a Government unless its chief acts according to law. What made him write this? Was it not that he saw Government itself acting not according to the law? Was not the order a terrible indictment of the Government by Commisioner of Police? Was it not most discreditable to Government for its officer to feel that it is not acting according to law? What a profound observation? What a downright condemnation of the Government that it had forfeited the right to call itself a Government? This is what we are passing through!

OUR POWERS

We students of the occult are inclined to be Freddy Far-Offs searching the world over things that lie under our noses.

We hunt for "some hard occult stuff" in high-priced correspondence courses on the occult or in the teachings of a self-styled master.

The works cited in this article are every occultist's wildest dreams come true and are true harbingers of the Aquarian Age.

If the exercises cited in them are diligently practised they will make us evolve harmoniously on all levels of our existence, whatever be our walk of life.

Alice Balley's "A treatise on White Magic" or The way of the Disciple" has been issued as a paper-back by Lucis Publishing Co., New York. (640 Pages, Price s. 3.75).

This is one of a series of books, telepathically dictated to Bailey by the Tibetan Master Djwhal Khul.

"In this book," the Tibetan writes, "we will centre our attention on the life aspect and the practical application of truth to the daily life of the aspirant.

"Let us study how we can become practical magicians, and in what way we can best live the life of a spiritual man and of an aspirant to accepted discipleship in our own peculiar times, state and environment."

This is a manual of practical magic. Magic in this sense has nothing to do with prestidigitation, satanism and witchcraft, but a technique of soul development in daily life.

The subjects treated are among others the creative work of sound and the science of breath, the work of the eye, the necessity for purity, the right use of energy, astral energy and fear, the centres of prana and the use of the hands, the building of thought forms, astrology and the energies, and personally contacting the hierarchy.

The Helios Course on the Practical Qabalah is an excellent four-year postal course in practical occultism. It can be taken in either a supervised or unsupervised student capacity.

It deals with the path-workings on the Qabalistic tree of life. unfolding our psychic faculties and making steady and easy contact with the inner planes.

It is jointly conducted by two of the greatest living Qabalistis and occultists, W. E. Butler and Gareth Knight. The approach is tolerant and far-sighted with the emphasis on steady application and sincere practice.

The objective is to train and prepare a loosely linked group or round table of practising occultists who can further the purposes of the invisible hierachy through dedicated service.

It is hard work but the final rewards are certain and sublime.

"Initiation into Heametic" by Franz Bardon (published Rudolf Pravica, Graz, Austria, Price 66 sh.) is translated from the original German.

Before he died in 1963 Franz Bardon left behind him a potent system of occult practice and magical development.

The book deals with the first of the Cosmic Tarot Cards, the magus, and is divided into two parts, theory and practice.

The theory is pertinent and illumines the practice. The exercises are graded and laid out according to a systematic plan for unfoldment.

R. J. D.

(To be continued.)

Madras - 10
16 Aug. 1971

Vo

The Editor,
Rationalist
Mysore-4.

Sir,

Reference your Rationalist issue dated 2/9 Aug. 71.

An article appearing regarding the degree examinations of the Universities, the word 'Bachelors' in Arts, Science, Commerce, Engineering etc implies for the particular type of academic qualifications so obtained and not in respect of any person or individual, so much so, the change to GA, GSc, GC, etc., does not seem to be apt.

Yours Sincerely

M. C. S. Chari, B.Sc.

N. Narasimhan, B.E.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

THREE VOLUMES **Rs. 25/-each.**

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, s,many years be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Art Paper Edition Rs. 20. **Popular Edition Rs. 10.**

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular „ Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound

The Great Tenth Century work on Samskrt Rhetoric

REVISED AND EDITED by

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcom this great contribution to the appreciation to both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers Delhi.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Chamaraja Road, Mysore-4. & Published by G. R. Iosyer.

Registered No. BG. 287.

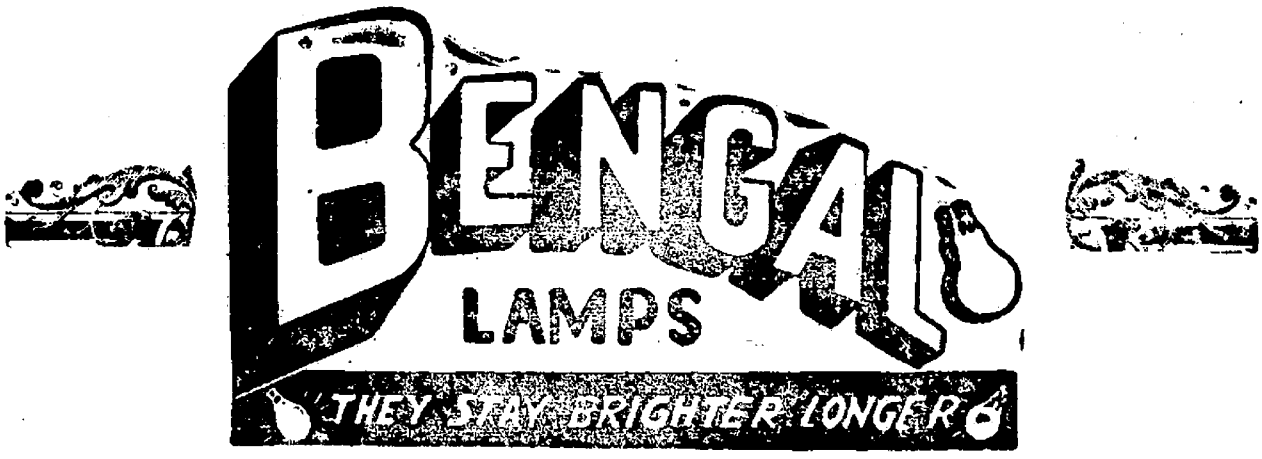
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 45-46] Monday 30-8-71 & 6-9--1971 [PRICE NP 0-10



HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY--G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

OUR POWERS

(Continued from last issue).

The first lesson is on thought control, how to discipline and subordinate our thoughts. A very useful discipline in daily life is not to permit unwanted thoughts from obtruding into our mind.

We must cease to occupy ourselves with the thoughts and worries of our office or professional work when we return home. Similarly all thoughts of the home circle should be dismissed from the mind, at office.

There should be no room given to the mind to wander aimlessly in idle speculation or insensate worry. This sharpens the mind, improves the memory and increases the concentration.

Once we have obtained a fair measure of control over our thoughts we begin a systematic introspection, a peep into our innermost selves.

Sit somewhere in silence and think of yourself in past situations and remember how you behaved; take stock of all your mistakes, failures and wearknesses.

Note everything as dispassionately as an accoutant checking the items in a trial balance. There should be no praise or blame, no feeling of guilt or shame.

"This self analysis is one or the most important magic preliminaries. Many of the occult systems have neglected it, and that is why they did not achieve good results.

"This psychic preliminary work is indispensable to obtain the magic equilibrium, and, without it, there is no regular progress of the development to be thought of."

Take a note book and on every left-side page jot down all your negative traits, your faults, failures and weaknesses. Then on every right-side page enter all your positive traits, qualities and abilities;

Now try to assign each of your negative traits or weaknesses to one of the four elements, fire, air, water and earth.

For instance you will ascribe jealousy, anger and hatred to the fiery element; boasting, squandering and gossiping to the element of air; laziness, neligence, shyness, to the watery element, and laziness, melancholy, dulness to the element of earth.

You will similarly allocate your positive qualities to the four elements.

You will assign courage, enthusiasm and activity to the fiery element; joy, kindness, dexterity to the air element: modesty compassion abstemiousness, tranquillity and for-giveness to the watery element and endurance, thoroughness and punctuality to the earthy element.

These pages of your diary will be our astral psycho mirrors, a black one with the evil psychic qualities and a white one with the good and noble character traits.

Keep them entirely to yourself and do not discuss or show your diary to anyone. This will gradually attune you to all the four elements both within yourself and outside you in the universe

As your harmonium with them increases you will find yourself in equilibrium on all your levels of existence, physical, emotional, mental and spiritual.

Next we have explained to us the mystery of conscious ideltic breathing.

"If we put a thought, an idea or an image, no matter whether it be concrete or abstract in the air to be inhaled, it will take in the akashic principle of the air concerned, and convey it, through the electric and magnetic fluids, to the air subtance.

"The impregnated air substance when conveyed to the lungs through blood. vessels, will play a double role.

In the first place the material parts of the elements are destined to preserve the body; secondly the electro-magnetic fluid, charged with the idea of the image, will lead the electro-magnetic air coloured with the idea, from the blood stream through the astral matrix to the astral body and from there to the immortal spirit through reflective mental matrix."

Sit comfortably, relax and breathe through the nose. Imagine that along with the inhaled air, health, peace or success is passing into your body through the lungs and the blood.

Your eidetic image should be intense enough to impregnate the air you are breathing with your one perticular desire, be it, for health, peace or success.

Choose any one quality at a time and persist in absorbing it through conscious breathing for several months. There should not be the slightest doubt in your mind about the instant efficacy of the exercise.

Begin with seven conscious breaths morning and night and progress to ten minutes of conscious breathing twice a day.

As you exhale, imagine that the opposite negative quality of the one you're inhaling, like disease, discord or failure is leaving your body with the exhaled breath.

This is the magical manner of utilising the element of air.

Next is the magic of water. "Every time you are washing your hands think intensively that by washing you wipe the dirt not only off your body but also the uncleanliness of your soul.

"Think of failure, trouble, dissatisfaction, illness being likewise washed off and turned over to the water.

"Wash yourself, if possible, under the tap so that the dirty water can run off immediately, and think at this moment that your weaknesses, too, are flowing off together with this water."

After these preliminaries one is given lucid, graded instruction in the matter of each of the four elements as also the akasha principle, magical healing, the creation of elements and elementaries, the development of clairvoyance, clairaudience and clarifeeling; the projection of the astral body, the making of fluid condensers and magical mirrors and the magical protection of oneself and others.

Here is a book that boldly teaches the highest secrets of practical magic — secrets that were previously veiled and dimly hinted at in Zoroastrian occultism and in the Tibetan tantric system.

Franz Bardon's first volume deserves to be translated into our regional languages for perusal and practice by our yogis and tantrics.

The exhortation Frater Bardon gives us at the conclusion of the book is particularly relevant to these days when the curious dabble in every form of satanism, witchraft and bestiality that hides under the name of magic.

"Who is only keen on gaining occult faculties and powers," writes Baron, "to brag of them, will do his work in vain, for inscrutable are the ways of the divine providence for ever.

"He who aspires after occult power for futile motives will be led away from his path sooner or later, occult faculties being only by-products, a sort of compass of the development and meant for noble purposes, and for helping our fellow-men.

"Consequently, they are reserved exclusively to the true magician. R. J. D.

FOREWORD TO BHAGAVAD GEETHA

The oldest verbal collection of thoughts possessed by mankind are the Vedas, the Upanishads, Sootras, and Puranas, that have been preserved in India from time immemorial. Why they are found among the people of India alone, and not among any other people of the world, is like asking why the eyes are set in the face alone and not in any other part of the body. It might imply the unity of mankind in God's view, and that India is the face acting as custodian of the most ancient expressions of thought for the benefit of all mankind.

The Vedas and Upanishads are not babblings of primitive aboriginal savages. They were men who questioned Nature about its secrets, who asked God about man's origin, purpose, and extinction, and realised God by inference, conviction and experience, certainly not by blind faith.

The Vedas, ancient as they are, are masterpieces of literary expression. The Upanishads, investigating man, nature, and God, are a rich, luscious intellectual banquet, which amaze the modern mind by the learning, acumen, and brilliance of their authors. The Puranas are history, mythology, ethics, philosophy, science, and stairway to God

The grandest of the Puranas is Mahabharatha; and adorning it like a diadem is the Bhagavad Geetha.

It is a magic lamp which sheds light on creation, man's nature, man's conduct and man's purpose in life, and counsels about the best means of passing through it unscathed and reaching the portals of the Supreme.

Bhagavad Geetha has sustained Hinduism and moulded the lives of billions of Hindus for ages. It is not a literary piece like Shakespeare's "Seven Ages of Man," Milton's "Paradise Lost," Grey's "Elegy", Tennyson's "Morte D Arthur," or "The Song of Solomon." Men of the world, of widely different types, reading it, have been stirred to the core, have been shaken up, and been made new men with a new lease of life. Warren Hastings, merchant, statesman, administrator, founder of the British Indian Empire, was thrilled by it. Gandhi, barrister, crusader, patriot, and destroyer of the British Indian Empire, was made a new man by it, and drew strength from it in his heroic endeavours. Three giant philosophical thinkers, Shankara, Ramanuja, and Madhwa, made it the pedestal on which to base their divergent philosophical concepts. Tilak, fiery Maharashtrian, and Aurobindo Ghosh, flaming revolutionary of Bengal, have elaborated it in two classic volumes clothing it with their thoughts like the eskimos or astronauts in their cumbrous protective coverings. Horace Haymen Wilson, Sir Edwin Arnold, Schopenhauer, Max Muller, Annie Besant, have found ineffable happiness from reading it. Millions in India even today, in gatherings or in private, imbibe a little of it daily, from public discourses or from pocket editions, and find solace in the drabness of their daily lives!

That is the Bhagavad Geetha. That we are presenting it to the English-knowing public of the world, is not by our desire or ambition, but by the thought that God put into us to make it available for His English-knowing progeny!

Having swum the seas of both Sanskrit and English for 70 or 80 years, we are presenting the Geetha in the English garb.

"Glaxo builds, bonny babies", says an infant food caption. We might say "Bhagavad Geetha builds bonny men and bonny women", with equal or greater truth, and leave it to work its miracle!

G. R. Josyer.

Madras-10
25 Aug. 71.

To

The Editor
The Rationalist
Mysore

Dear Sir,

We have read the two letters that have appeared in your weekly to the suggestions made to change the word from "Bachelor" to "Graduate".

2. The word bachelor was introduced to qualify the education men received in their youth, prior to their acquiring marital status. The social conditions that prevailed then, did not permit the members of the fair sex to have any such education or obtain titles. Conditions have, however, changed now. Married men, parents, women and everybody are obtaining such qualifications without any age or sex barriers. We therefore feel it is a golden suggestion to divest the word "Bachelor" and replace it with "Graduate".

3. We hope, learned people, connected in this matter will take suitable steps to have the change effected.

Yours Sincerely,
M. C. Pushpavalli,
(Mrs Pushpavalli Chari.)

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Art Paper Edition Rs. 20. Popular Edition Rs. 10.

H. H. Mummadi Krishnaraja Wodayar Jayanti Celebration Committee

request your presence on the occasion of
the Celebration of the 177th Jayanti of
H. H SRI MUMMADI KRISHNARAJA WODAYAR, G.C.S.I.
under the Presidentship of
SRIMATHI M. R. BHARATHI, M.A.,
on Saturday the 11th September, 1971, at 6 p.m.
at the Narasimharaja Sahakara Bhavana
100 Feet Road, Mysore.

G. R. JOSYER,
M.A. HONs. F.R.E.S. M.R.S.I.
Convenor.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| ೧೧-೯-೧೯೭೧ ನೇ ಶನಿವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ

ಮೈಸೂರು ಸೂರರಿ ರೋಡ್ ನ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ

ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೭೭ ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ

ತಮ್ಮ ಸುಹಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

ಶ್ರೀಮತಿ ಎಂ. ಆರ್. ಭಾರತಿ, ಎಂ. ಎ. (Ph. D.)

ಅವರು ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸುತ್ತಾರೆ.

ತಾವು ದಯಮಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇವೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,

ಕನ್ವೀನರ್.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT.,C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular ,, Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

"It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P. Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi 6.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Chamaraja Road, Mysore-4. & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 47] Monday 13-9--1971 [PRICE NP 0-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00.

MR. DYNAMO

There are not many people whom I hesitate to shake hands with—but I found myself wondering whether it would not be better to dispense with the usual formalities when I met Bobby Voltaire.

A man who lights 100-watt bulbs with his bare hands and runs a domestic iron off his big toe, could, I reasoned, have rather an electrifying effect on one.

As it turned out, the only thing at his Bedfordshire, England, home, the other day, was charm. Not that my journey was in vain.

At a safe distance — safe for me that is — he duly demonstrated to me his baffling knack of switching on lights (without touching the switch) and for a piece de resistance, illuminated a bulb (out of doors and in broad day light), which appeared to be floating in thin air!

I say appeared for, with Mr. Voltaire, logic will not get you very far. The electric current flowing through his body has aroused international amazement since Bobby, 61-year-old former variety artist, first went on the stage more than 30 years ago, with an act which has dumbfounded millions.

He claims to have spent seven years perfecting his illuminatory powers, the idea for which came about as the result of a bulb falling out of a chandelier. A friend who was with him noticed that the bulb appeared to be still alight until the moment it hit the floor.

"If you could have stopped it in mid-air and kept it alight, you would be made," the friend told Bobby, who in those days was grappling, unseccessfully, with the Indian rope trick;

Bobby, born Arrendorf in England, but of French parents did just that. Looking around for a stage name people would connect with his new act, he decided — tongue firmly in cheek — on Volt-Air, from which it was only a simple matter to coin Volt-aire, which also reflected his Gaellic parentage.

In the heydays of Volt-aire there were Press notices like these.

"Incredulous electricians stood in a theatre dressing room and saw a man pick np an electric bulb and light it at command. There were no wires attached to the bulb."

"He lights all kinds of bulbs, but stops at 1,000 watts. Beyond that, he says, the personal danger is too great."

"Lightning struck the main supply lines and plunged the town into darkness .... the comedian continued to patter, and Voltaire who was on the same bill, walked into the stage and illuminated it with his uncanny light!"

Then there is the tale about the dinner given in his honour when he was playing Royal audience. A photographer accidentally dropped a flash bulb on the table. One of the diners picked it up and said jokingly; "Here's one you cannot light, Voltaire" at which the maestro promptly did just that, to the wonder of all present,

During a sensational tour of South Africa, he was challenged by a Johannesburg newspaper to light a bulb held by a native miner 10,000 feet down in the country's deepest gold mine.

This he did, in the presence of several witnesses. Local Africans who were there were so shaken by the exploit that they conferred the status of witch doctor on him, naming him Natamba Nyaka — "He with lightning in his fingers."

The man who once took a 500 watt bulb from his dispatch case and just by grasping it, illuminated the cabin of the plane he was flying in — much to the astonishment

He and his wife Gwendle, who was also his partner in the electrical illusions act (as well as an acrobat and magician in her own right) decided to quit show bis. when their adored pets—dogs, bush babies and budgies—were spending so much time in quarantine as the people toured abroad.

They now run boarding kennels for cats and dogs in a beautiful rural setting hill-top site near their home and their claim that they are the most luxurious facilities of their kind in Europe. if not the world, could well be true. Mrs. Voltaire also breeds chinchillas, and counts among her customers no less an establishment than the Royal Palace, Soudhi Arabia.

Bobby, who took up the study of magic at the age of 12, once won a £1 bet wiih Winston Churchill when etertaining the Churchills at home. He can also count royalty among those he has entertained.

Though his days as a professional may be over, his "shocking" reputation will not let him rest. He hit the headlines again during the recent power cuts in U.K. While neighbours groped about in candle-light the Voltaires' home—thanks to Bobby the one-man power-house, shone like a beacon on its cammanding hill-top posision.

One result was a T. V. spot with Eamann Andrews. Less welcome were the scores of phone calls ftom cranks begging him to come and cure them of illnesses, real or imaginary.

"They seemed to think that I could work miracles of healing," said Bobby with a tired smile, "I'd be most grateful if you can do anything to scotch that idea for me. The phone's hardly stopped ringing."

Once given the soubriquest "The Man With Amps In his Pants," Bobby contents himself nowadays with giving local shows in aid of charity. A vice president of the International Brotherhood of Magicians and a member of the exclusive Inner Magic Circle he gives occasional talks to local magic circles in various parts of the country and says he has no regrets about leaving the stage and cabaret world behind him.

The fact that at one time he was sales manager for a subsidiary of a big electrical firm should not weigh too heavily when you come to make up your own mind about Bobby's amazing feats of illumination.

As he himself put it to me: "I expect you're going to ask me if I really do have any strange power. Everybody asks me that one and I'l give you the same answer I give them. Yes- I do have a strange power —the power to convince other people that I have a strange power."

"And on that," said Bobby with an enigmatic twinkle in his eyes, "you can quote me without fear of contradiction." X.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Art Paper Edition Rs. 20. Popular Edition Rs. 10.

The Rationalist

COMPUTORS

Cyrus the Great could address every soldier in his army by name. Leon Gam-Betta, the French statesman could quote thousands of pages of Victor Hugo verbatim; Mathurin Veysierre of Prussia could listen to different languages, all strange to him, and repeat them syllable for syllable!

Possessors of these preter-naturally powerful memories are called eidetics. They may also be called freaks. Along with clairvoyants, telepaths and people blessed with perfect pitch, they are the mental equivalents of albinos, dawrfs and people cursed with colour blindness. Nature's hand having twitched at the moment, she minted each of them.

Eidetics come in serveral grades, and Cyrus, Gambetta and Veysierre, astounding as their feats were, rank very near the bottom. Their memories were mere freezers that kept fresh a name or a page or a sound until it was needed again. Nothing happened to the deposit. It did not mature, like wine, it simply dozed. On the other hand, consider Paul Morphy of New Orleans, who once played eight games of chess simultaneously against eight expert opponents, winning six games, losing one and tying one! You are not impressed?

Let me elaborate; Morphy was blindfolded. J. H. Black-burne of London and he played twelve such games. He had not only to visualise the positions of 384 chessmen, but also to revise his mental images after every move. More than that, he had at the same time to plan twelve separate campaigns. Passive memory was not enough here, it had to be supplemented by continuous and intense cogitation. There are other eidetics who rank close to the blind-folded chess players, but whether close ahead or close behind, I have never been able to decide. Some of their feats are so difficult as to seem incredible, and well-nigh impossible.

I have in mind the lightning calculators, those mental marvels which can rattle off the answer to a long-drawn out problem in arithmetic almost before it is stated—and without pencil and paper, of course. For instance, Oscar Verhaege, a Belgian, squared 888, 888, 888, 888, 888 in forty seconds. Later he raised 9, 990, 999 to the fifth power in sixty seconds, and the answer ran to thirty-five degits!

Jacques Inaudi an Italian memorised a one-hundred digit number in twelve minutes. He could tell the day of the week on which a given date falls, and he also had the unique gift of being able to express a number less than 100,000 as the sum of four squares—this when still in his teens. Truman Henry Safford, an American, was asked to square up 365, 365, 365, 365, 365, 365. "In no more than one minute" He gave the answer 133, 491, 850, 208, 566, 925, 016, 658, 299, 941, 583, 225, Safford was then ten years old. Zerah Colburn, also an American, was challenged to raise eight to the sixteenth power and gave the answer "in a few seconds" 281, 474, 976, 710, 656. Colburn was only eight years old!

True, Mozart was composing minuets before he was four; John Stuart Mill was learning Greek at the age of three; William Crotch played, "God save the King" on the organ treble and bass, at two years and three months, and Christian Heinecken is said to have memorized the principal events in the Pentateuch at twelve months. But are these other prodigies more impressive—more prodigal—than Colburn and Safford! X.

(To be continued.)

CHEATS AND ROGUES FLOURISH

Mr. M. H. Manchigiah, a former Chief Engineer of Mysore, who is also a member of the Bangalore Water Supply sewerage Board, recently repeated his charges of "conspiracy, corruption, nepotism and fraud" in the administration of the Board and reiterated the demand for a thorough probe into the execution of the Cauvery Water Supply project.

The original scheme to draw water to the City from the Cauvery was revised to "show undue favour" to a private concern of Madras. The implication of this "favouritism", Mr. Manchigiah said, was that the cost of the first stage of the project had gone up from about Rs. 8 crores to about Rs. 13 crores, while reducing the quantum of water supply from about 80 million gallons to a meagre 36 million gallons per day.

The decision of the Board authorities to accept the tender of the Madras concern which had quoted 35 per cent in excess of the estimated amount as against the tender by a Government of India concern agreeing to execute the project at the estimated cost of Rs. 6.2 crores, was highly "irregular" apart from being questionable, he told pressmen.

Mr. Manchigiah asserted that even now the "wasteful expenditure" of about Rs. 5·30 crores on the project sould be saved by scrapping the contract given to the Madras concern and by going in for pre-stressed concrete pipes of bigger dimension instead of smaller steel pipes. This change in the mode of execution of the project could be brought about without causing any delay.

Referring to the scheduled visit of the Governor to the plant fabricating steel plats, Manchigiah alleged this visit was arranged by the Bosrd authorities as a "smoke-screen to cover up their lapses."

He said he was in possession of all facts regarding the "malpracties" of the Board authorities and was determind to fight the battle till the Board was "exposed". Though he ceased to be an active member of the Board, he would not formally resign from the membership "because I want to expose all the misdeeds of the Board and I am prepared to set right the affairs if the present Chairman of the Board is removed," he said.

He was sorry thrt even Governor Dharma Vira who had no axe to grind in State politics did not appreciate the "irrefutable" charges made against the Board.

* * *

The Governor himself bewails crores "going down the drain" in so called relief measures! Should we say "Inefficiency, thy name is I.C.S., I.A.S"! Ed.

From Illustrated Weekly:

Sir-Allow me to thank you on behaf of all the Madhya Pradesh Government officials including many IAS officers, for the service that you have done to them by publishing the "Chief Secretary R. P. Naik vs Professor O. P. Chaturvedi" case in the Weekly.

This has become a test-case in MP, it being the solitary example of an officer resisting the corrupt tyrannical coterie rule in this unfortunate State. If the Government of India were to institute an inquiry in the conduct and the character of the persons who rule this State, the whole country would be shocked by the relevation.

An Officer of the MP Government.

* * *

What about Mysore? Ed.

H·H·MUMMADI KRISHNARAJA WODAYAR, C.C.S.I.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HON. F.R.E.S. M.R.S.A.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedesta on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this works a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Maharaja Bhojaraja's
SHRINGARAPRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P, Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi 6.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Dharmaraja Road, Mysore-4. & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXXI No. 48] Monday 20-9--1971 [Price NP 0-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

HUMAN COMPUTERS

(Continued from last issue)

Very well, However, we will suspend judgment until we have looked at more of them. One of the most thoroughly documented calculators was Jedediah Buxton of Derbyshire. Buxton's speciality was the interpreting of the infinitesimally small: how many cubic eighths of an inch in a rectangular block of stone 23,145,789 yards long by 5,642,732 wide by 54,965 thick? How many grains of corn in a bin whose volume is 202,680,000,360 cubic miles? He had never heard of billions and trillions, much less the still higher multiples of 1,000, so he made up his own names for two of them; the cube of 1,000,000 (a quintillion) he called a "tribe"; of tribes (an undecillion – the figure I followed by thirty-six Zeroes) was a "cramp"

Johann Dase of Hamburg, multiplied two numbers of twenty digits each in six minutes, two of forty in forty minutes, and two of one hundred in eight hours and forty-five minutes. His memory was so tenacious that two hours after his performance, he could repeat all the numbers he had used.

George Parker Bidder of Devonshire started out along Buxton's line of the infinite infinitesimal. Asked by an examiner how many hogsheads of cider could be pressed from 1,999,000 apples if 60 apples make a quart, the ten-yerr-old boy gave the correct answer in thirty-five seconds; 132 hogsheads, 17 gallons, and one quart, with ten apples over. Two years later, he was told that a certain pendulum oscillated $9\frac{3}{4}$ inches per second and asked how far it would travel in 7 years, 14 days, 2 hours, 1 minute and 56 seconds, allowing 365 days, 5 hours 48 minutes and 55 seconds to a year. Bidder gave the answer in less than a minute; 2,165, 625.744$\frac{1}{4}$ inches. His precocity inevitably attracted smart alecks.

Like Dases, Bidder's abilitity soon transcended the mere piling of digit upon digit. He was still only fourteen, when he was asked for a number whose cube minus 19 times its cube, equals the cube of 6. His answer, 3, was given instantly. So was his answer when asked to find two numbers whose difference is 12, and whose product times their sum equals 14,560 (they are 26 and 14).

Bidder enjoyed no celebrity in his own family. One of his brothers knew the Bible by heart. Another, an actuary, lost his ledgers in a fire and re-wrote them from memory; the task took six months and brought on a fatal attack of brain-fever. George Bidder retained his powers until his death. Shortly before it came, a friend happened to remark that if light travels 1,90,000 miles per second (correctly 186,300) and if the 36,918 waves of red-light needed to create impression of red occupy only one inch, the total number of waves that strike the eye in one second must be enormous.

"needn't work it out". Bidder told him. "The number would be four hundred and forty-four trillion, four hundred and thirty-three billion, six hundred and fifty-one million, two hundred thousand". Correct, absolutely correct!

(To be continued.)

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೫೦.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಜಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪಸ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–0.

H. H. MUMMADI KRISHNARAJA WODEYAR'S 177TH JAYANTI

H. H. Mummadi Krishnaraja Wodiyar's 177th Jayanti was celebrated on 11-9-1971 at the Narasimharaja Sahakara Bhavana. Mysore, before a large audience, under the Chairmanship of Srimathi M. R. Bharathi, M A.. A large-size portrait of H. H Sri Mummadi Krishnaraja Wodiyar was installed on a pedestal beside the dais, and adorned and garlanded.

Sri G. R. Josyer, M A., F R E S.,Convenor, welcoming the assemblage observed that H. H. Mummadi Krishnaraja Wadayar was born in 1794, and after the death of Tippu Sultan in battle in 1799, was installed on the throne in Mysore as Capital. Since H. H. Raja Wodiyar shifted the Capital to Srirangapatna in 1600, Mysore had remained dormant for 200 years. From the reign of Sri Krishnaraja Wadayar in 1799, its prosperity commenced, and the city owed its present status to the fond care of that Maharaja, and therefore owed gratitude to him.

Psoposing Srimathi M. R. Bharathi to the Chair, Sri Josyer said that it was an honourable name, the first Bharathi being Brahma's daughter, the Goddess of Learning. The next Bharathi was of Kashmir, eminent Mandanamisra's wife, who was elected to Judge the debate between her husband and the great Shankara who campaigned and saved India from Buddhism. Bharathi decided in favour Shankara, and both she and her husband became ardent advocates of his Vedanta, so that Shankara commemorated her greatness by installing her image as Deity in the Sringeri Mutt, and making the Heads of the Mutt bear her name, as Narasimha Bharathi, Chandrashekhara Bharathi etc.

Mysore's Srimathi M. R. Bearathi was H. H. Mummadi Krishnaraja Wadayar's grand-daughter,-Princess Cheluvajammanni's grand-daughter, and daughter of Rajaseva-dhureena Sirdar M. L. Raje Urs, B.A., B.L., B.Com. She was a distinguished Post-graduate in Economics, and her presiding over the 177th Jayanthi was most appropriate and was a matter delight to all.

The students of the National Girls' High School entertained the audience with a programme of music, dance, and comics.

Rising amidst cheers, Srimathi M. R. Bharathi M A., delivered the following thoughtful Presidential Address which was much appreciatd by the audience :

ri G. R. Josyer, Sir, Ladies and Gentlemen,

It is my proud precilege to be among you this evening and to participate in the celebration of 177th Jayanthi of Krishnaraja Wadeyar the third. I am standing here ot to praise Mummadi Krishnaraja Wadeyar but to offer my whole-hearted admiration or the King who occupies an important place in the Yadava Dynasty. He is a remarkable link between medieval and modern India. He has a unique place in the History of

Yadava Dynasty because he secured the State of Mysore to the Yadava Dynasty by his persistence of action and by his determination to serve the people of Mysore in his capacity as a King.

The life of Mummadi Krishnaraja Wadeyar can be studied under three different heads namely Mummadi Krishnaraja Wadeyar as a nominal ruler of Mysore, as a ruler of Mysore, and finally as a dethroned prince.

Mummadi Krishnaraja Wadeyar was just six years old when he was placed on the throne in 1800. It should be borne in mind that British did no favour to the royal family of Mysore when they gave the throne to the royal family. Again and again it was made known to the British that Mysore belonged to the Yadava Dynasty, by Maharani Lakshammani Avaru. British did give Mysore to the members of the Yadava Dynasty with certain qualifications. British wanted the payment of 7,000,00 star pagodas to be paid by the Mysore King as the subsidy for the maintenance of British army in the State of Mysore. This subsidy was subject to be raised if the war broke out between British and another party. In the case of failure of the payment of subsidy by the King of Mysore, it was made known, to the Mysore King, that a part of his territory would be taken over by the British to realise the amount. It was made clear that Maharaja of Mysore should not contact other States and employ no European without the consent of the British.

Mysore was put under the administration of Dewan Purnaiah. He administered the State of Mysore with the consultation and guidance of a Resident. Colonel Close was made the Resident. Purniah brought stability in social and economic fields. Colonel Arthur Wellesley looked after the defence side of the State of Mysore and put down the riots which were raising their ugly heads here and there.

The main source of income to the State was agriculture. Purniah took keen interest in the development of agriculture sector. Credit facilities were given to the peasants and irrigation works were undertaken. Amildars were under the charge of advancing loans to the farmers during Mummadi Krishnaraja Wadeyar's time. Indirect taxes were not unknown during that period as the State of Mysore was deriving its income from Sayer which consisted of duties imposed on articles of trade coming into each locality; the duties were collected either through contractor or directly by Government agency.

Justice was looked after by the Amildars, Subedars, and Dewan: Jury was not unknown those days. Capital punishments were discouraged. In 1805 "Adalat Court" was established as a separate body to look after justice, the court consisted of two Judges, two Sheristedars, six persons of respectability forming the Jury, with pandit to administer the Hindu law and a kaji to administer the Muslim law.

By 1806, Dewan Purniah cherished in his bosom to leave a dynasty of his own and wanted the Dewan's post to become hereditary in favour of his family. When Purniah

came to realise that his long cherished idea would only be a dream which was not going to become true he lost all interest and began to squander the public money and did not hesitate to abuse the King before the Resident, and showed disrespect to the throne in the name of which he had earned his bread all those years. On 23rd December 1811 Purniah retired.

Mummadi Krishnaraja Wadeyar became the actual ruler in 1811 when he was sixteen years old. Although Purniah had insulted the King the king did not complain to the British and when the king was insulted before the Resident, when the Resident expressed his astonishment over the behaviour of Dewan, the king, a lad of 16 years, said "I have been fearful of complaining to you of the Dewan upon this subject, although it is one of serious vexation to me, lest you should suppose that I was impatient of control and anxious to emancipate myself from the shackles of an old man, whom I should wish to consider as my father, and whom I would ever treat as such, would he but act towards me with common respect, and not always hold me out as a boy and a fool." This statement indicates the princely quality of the budding king.

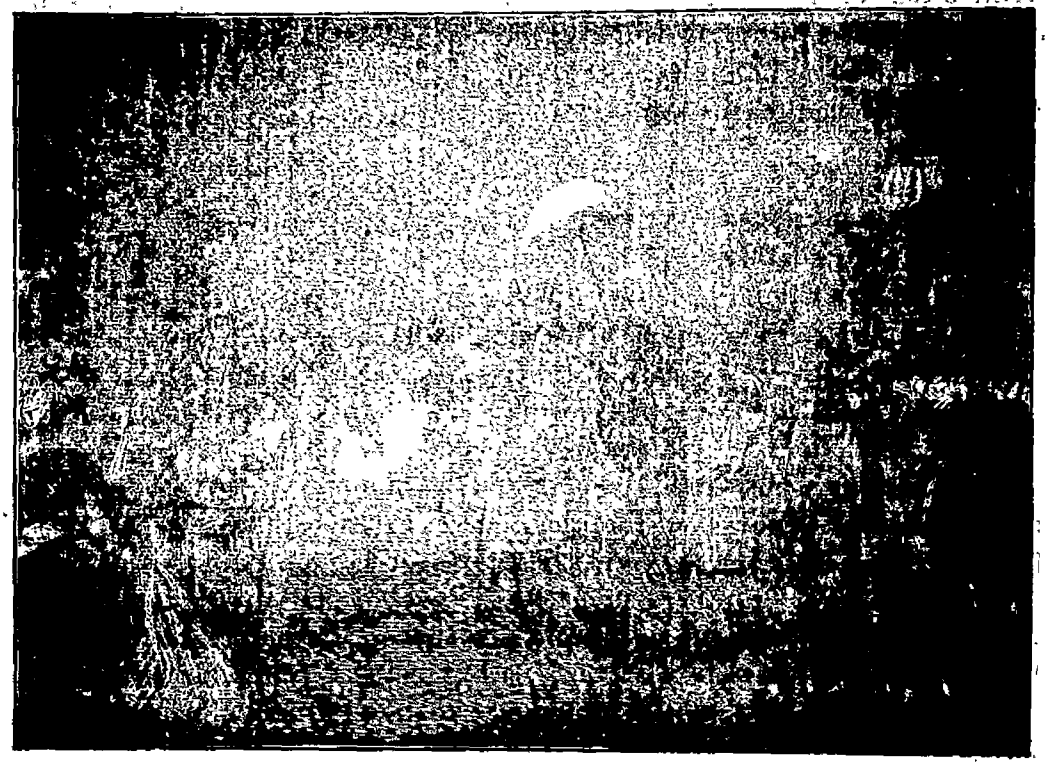
It was the wish of the king to regard Purniah as his father, clubbed with his generosity which led the king to excuse Purniah, when Purniah failed to give the account of public money: and the king was divine enough to give Puraiah a pension of Rs. 1,500 per month.

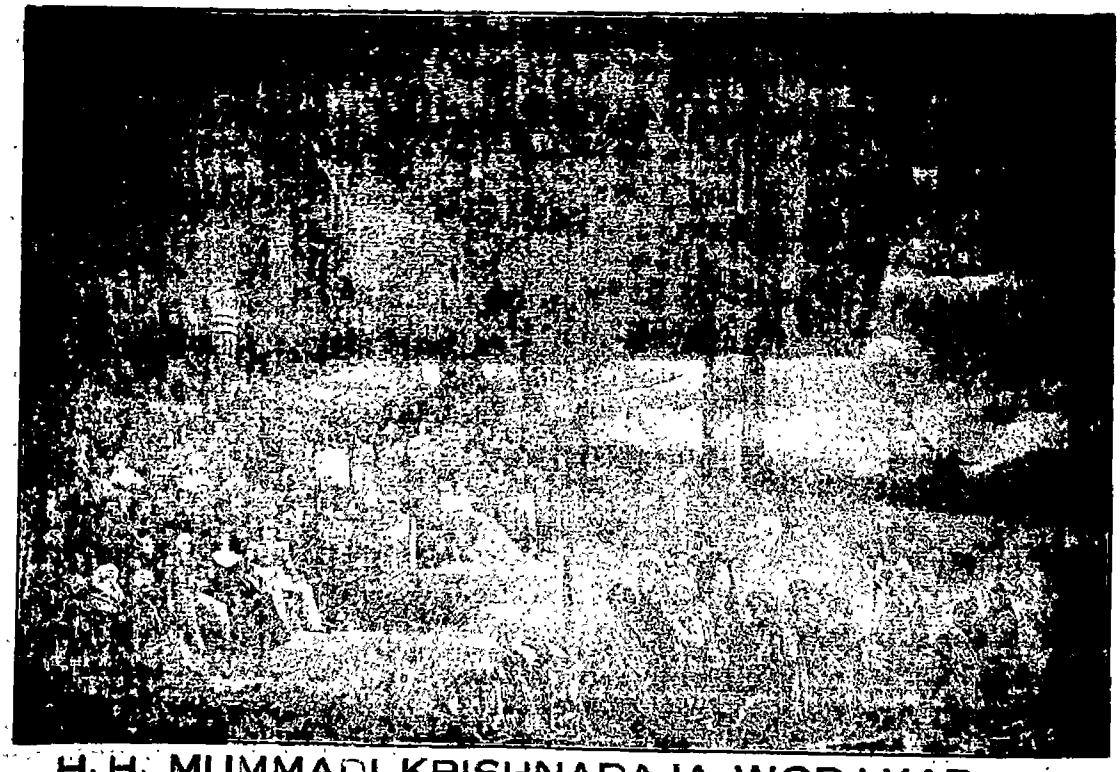
The Administration was put into the hands of the young king. He began to reconstruct Mysore with all rapidity and vigour.

Mummadi Krishnaraja Wadeyar had an organised postal department. Anche Bhakshi was in charge of the department. Maharaja began his official day with perusal of letters which went a long way to discharge the duties punctually. The letters of importance were discussed and orders were passed after consultation with the Dewan or the head of the department concerned. The postal department fed the king with local news enabling the king to take the corrective timely action.

Amildats, Foujdars and Dewan were the administrative heads of the sub-division, division, and the state, subject to the king. Mummadi Krishnaraja Wadeyar had eighteen departments to carry out the administration smoothly. The Eighteen departments were Subsidy, Cavalry, infantry, Judicial, Palace Revenue, Police, Post, Cattle, Foujdary, Dewan's Office, Toshekana, Treasury, Taxes, Stipends, Muzrai, Public works, and Miscellaneous.

Mummadi Krishnaraja Wadeyar's reign saw two droughts in 1811 and in 1823, the latter one translated itself into a famine. These droughts called for the relief measures. These measures called for more public expenditure. The expanding adminitrstive set up also widened the stream of public expenditure. Public works like constructing Devambudhi tank, Narasambudhi tank, Hullalle Anekat and Canal, Lakshmana theertha Anekat, and progress of the canals in Ashtagram, Bettadapura and Periapatna, was responsible for drawing more funds from the State Exchequer.





H·H· MUMMADI KRISHNARAJA WODAYAR, C.C.S.I

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular ,, Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortnne of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P, Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi 6.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer

Registered No. BG. 287.

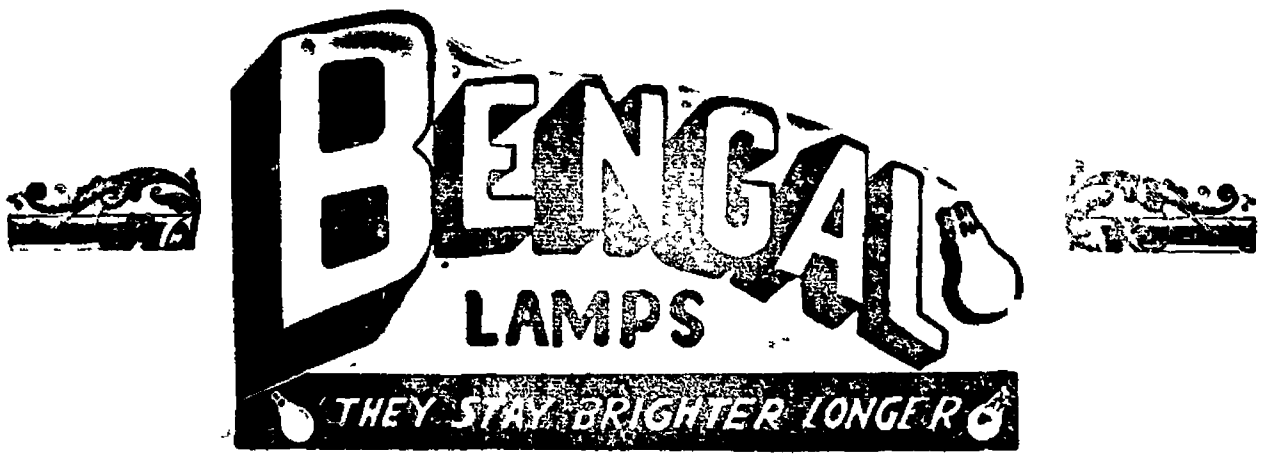
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 49] Monday 27-9—1971 [PRICE NP 0-10



HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

HUMAN COMPUTERS

(Continued from last issue)

Apart from other calculators, I want to return to an earlier celebrity ; Jacques Inaudi who "could tell the day of the week on which a given date falls." This may be the most mysterious of nature's freekish gifts. Compared with it, Buxton's ability to estimate acreage at a glance seems child's play. How is it possible for someone to tell you instantly that August 28. 1591, was a Wednesday? Yet there are persons who can do it, persons alive today. For instance, the twin brothers Charles and George, who are the subjects of a continuing study at New York. Ask them when Easter will fall in 1982, and their answer comes almost simultaneously with the end of our question. Here is an original piece of dialogue between the twins and an examiner ;

"In what months of the year 2002, does the first of the month fall on a Friday ?"

"February, March and November."

"When did April twenty-first lately fall on a Sunday ?"

"In 1988, 1993, 1957, 1946...."

And then this; "What is seven times four ?"

"Two."

The psychiatric term for Charles and George is "idiot savants." Although they are thirty years old, their mental age is between eight and ten They are, as you have seen, quite unable to do basic arithmetic; yet in addition to having a permanent calendar at their tongue tips, they can gabble an exhaustive account of everything that happened to them on any day of their post-infancy lives. The weather is always prominent in these accounts.

Now, we have reached a stage that having discussed enough cases, we should like to warrant an enquiry, whether any pattern is discernible, among our eiditics. Well, Oscar Verheage, the boy who squared 888, 888, 888 888, 888 in forty seconds, was another idiot savant, at seventeen he still "expresses himself like a two-year-old baby.

Jacques Inaudi was a shepherd. Counting sheep seems to have sharpened him, instead of putting him to sleep. Buxton, a farm hand, was illiterate. Safford was mentaly unbalanced; listen to a description of Safford in mid-calculations; "He flew around the room like a top, pulled his pantaloons over the top of his boots, bit his hands, rold his eyes in their sockets, sometimes smiling and talking, and then seeming to be in intense agony ...."

Blackburne, the blind-folded chess player, was "liable to get very violent at times," and Morphy died insane. Colburn had an extra finger on each hand,

In short, of all these briliant mathematical prodigies, George Eidder alone was normal. Yei even he shared one common denominator with the rest. Have you noticed it? They are all men; there is not even one woman among them! C. K. R.

ENGLISH-SANSKRIT DICTIONARY
by Dr. SIR MONIER WILLIAMS
Revised Edition
An asset to all Libraries 45/-

H. H. MUMMADI KRISHNARAJA WADEYAR'S 177TH JAYANTI

Presidential Speech by Sremathi M. R. Bharathi, M.A.,

(Continued.)

Mummadi Krishnaraja Wadeyar resorted to more taxation to meet the growing public expenditure. He introduced "Sharat System" to collect the land revenue where in Amildar of a taluk was directed to collect a specific amount by way of land-revenue and house-tax. Amildar was held responsible if the land revenue and house-tax fell short of the amount specified. In the written engagements taken from Sharat Amildars certain safeguards were inserted relating to avoidance of harassments to the ryots in the shape of arbitrary or unauthorised taxes, or compulsion to purchase the grain which became the property of the Goverment, by division of crops or the exploitation of rural labour without the payment of wages, or demanding of more than the assessed money rent on land. This Sharat system was advantageous because Amildars would have to collect the csstomary revenue where the ryots had been giving less and would also increase the Batayi cultivation.

But the circumstances were not favourable to make the sharat system a success. The drought of 1816-17, famine of 1823-24, the outbreak of Cholera, influenced the operation of the Agricultural sector adversely. The Amildars were not able to collect the specified amount. The Amildars resorted to harassment of the rural population by over estimating the harvested crop, thereby making the tax-payers to pay more than the stipulated rate of taxation on the one hand, and compelling the rural folk to buy the grains auctioned by the Government at a higher price, on the other. The discontented subjects of Mysore took to rioting and caused chaos all over the State.

One of the features during the reign Krishanaraja Wadeyar III, was that, although the king was fountain head of the State, the administration of the various departments was under the control of 'various Bhakshi's were self centred and employments were given to their kith and kins. Efficiency in the administration was of the lowest order. This low efficiency can be easily understood if one realises the age and experience of the king when came to power. It is said that "In Mummadi Krishnaraja Wadeyar's time, the boyhood of the ruler and inexperience of the tortuous ways of officialdom left the field free for the misdeeds of the Amils and other public officials."

Cole, the Resident, who was friendly with the king was influenced by various traitors of Mysore viz Venkatasubbiah, Ramaswamy Mudaliar, etc. Cole was a man of extremes. He began to send adverse reports about the financial condition of the State of Mysore, began to complain against the Maharaja and called him extravagant. He went to the extent of cooking up a story that the Maharaja had squandered Rs. 2 cr, the savings which were done by Purniah, and the Resident further stated that every department in Mysore was in arrears of payment.

Alarmed by the report of Cole Governor General arrived in Mysore in 1826. He asked the Maharaja to furnish annual accounts to the British Government and also to curtail expenditure.

We must remember that the same Cole had written on 18th September 1811 to the Chief Secretary to the Government of Madras on the topic of Purniah's proposed retirement as follows; "By referring to the accompanying document the Honourable the Governor in Council will percieve that a sum of Rs. 6,69,799 has been actually paid by the Dewan, and the jewels taken away by his relations from the public treasury have been restored to the amount of Rs. 114,000 and that a balance of Rs 6,31,679 for money paid to the Brahmins without authority and for the expenses of Purniah's family, payment of servants etc. still remains unliquidated." But Cole in 1825 was able to make belief that Purniah by able administration had saved more than 2 cr. and tried to make the unfortunate Maharaja to be the scape-goat for the spending of the mythical amount! The evidence produced by Cole to turn the dice against the Maharaja was the little scribblings found in a few scraps of paper in the writing of a son of Purniah.

By this time the riot here and there pronounced itself to be a widespread one. Some of the officials in Shimoga and Kadur districts had direct contact with the robbers and began to share with them the plunders. The leaders of these robbers were mostly the former paligars who were ruined by Hydar and Tippu. They wanted to get back their lands and began to use force to get the lost land. Peasants were rising in Mysore, Bangalore and Chitaldurg districts and palegars and robbers revolted in Malnad districts. Maharaja and the Resident dealt with the rebels personally in the affected areas. They were partly successful. They punished the officials very severely. Tax concessions, besides punishments were given. In 1831 the whole of the subsidiary force was used and peace was established partially.

By 1831 the British Government had made up its mind to vest the state of Mysore in the hands of commissioners to bring about order both political and financial. The explanations for moving the Mysore State under the Commissioners' rule were mainly on two grounds. The Maharaja had not paid the monthly subsidy and soldiers were not paid and they were forced to depend upon the ryots for subsistence. Secondly the British Government observed, "The duties and the obligations of Your Highness' position appeared to have been greatly neglected; for it seems that, besides the current revenue of the State, the treasure above stated to have been accumalated by Purniah has been dissipated on personal expenses and disreputable extravagances. An immense debt has been incurred and the finance of the State has been involved in inextricable embarrassment, and although Sir Thomas Munro the late Governor, as well as Hon'ble C. R. Lushington, the present Governor of Madras frequently remonstrated with your Highness on the subject and obtained promises of amendment and of efforts to reduce your expenditures, it does not appear that the least attention has been paid to their remonstrances or advice".

Two commissioners were appointed to rule the State in 1831. The Senior Commissioner namely Col. Briggs after administering the State of Mysore for few months felt that there was misrule in Mysore not because Mummadi Krishnaraja Wadeyar was incapable but because there was no singleness of purpose which was

evident even during the rule of Col. Briggs, and it was the Residency party which were responsible for the misrule of Mysore during 1820's. Later a Committee was appointed to enquire about the disturbance which prevailed in Mysore in 1830 and 31. The Committee opined that rates of taxes were lighter in Mysore than those in Madras and riots were instigated by intriguing officials in many parts. The committee found no evidence to believe the mythical savings of Purniah. Mummadi Krishnaraja Wadeyar was made free from all the abuse the British Government made when they took over the rule of Mysore. But the British had not the heart to restore the rule to Mummadi Krishnaraja Wadeyar!

Though Mummadi Krishnaraja Wadeyar was not ruling the State he had not lost interest in the affairs of the state. The Maharaja in 1831 established the first allopathic dispensary in Mysore. Hitherto Pandits and Hakims were the sources of medical treatment for ailment (The assistant surgeon was appointed in 1834 by the Commmissioner.) In 1841 Maharaja built a Maternity Hospital. A leper house and an Asylum for mentally handicapped were added on during his reign.

His Highness the Maharaja of Mysore was the first one to start an English school in Mysore in 1850, which subsequently became the Maharaja's College. His love of starting the English school can be related to the suggestion made by Lord Valentia. Valentia visited Mysore when the king was only 11 years old. In the words of Valentia the suggesion to learn English runs as follows: "I strongly recommended his learning English and pointed out the advantage it was to the Raja of Tanjore in his communications with the British Government to be able to write and speak in their language". An English school was started in Bangalore. In 1858 a High school was started in Bangalore. Women's Education was not neglected. Mrs. Sewell started the Girls' High Schools at Bangalore. A scholar by himself Mummadi Krishnaraja Wadeyar realised the importance of Printing Press and one was started. During his reign Kannada dictionary came into vogue and an English and a Kannada daily saw their origin.

Mummadi Krishnaraja Wadeyar was trying his level best to get back his country for his rule. He waited patiently for eight long years hoping to get back the country as the British were just the temporary trustees. But they showed no intention of handing over the kingdom to Krishnaraja Wadeyar the third. The British did not attempt to clear the misrepresentation of the character of the king of Mysore to interested parties both in India and in England. Mummadi Krishnaraja Wadeyar's personality was not a meek personality to be mute even when the survey conducted by the appointed committee pointed out that the king of Mysore was not guilty as made out by the British the pretext under which the state was passed on to Commissioner.

In June 1845 the Maharaja again reclaimed his territories and wrote to the Governor General thus;- I am compelled again to appeal to your Excellency and to the well-known Justice of the British Government in reference to my position and my just rights which the confidence that I feel in British justice persuades me, will not be longer refused to me, on a clear and distinct appeal to the Government. It is not unknown to

me that my character has been misrepresented and that not only in confidential political communications but publicly in evidence before the House of commons in England. But I can with the utmost confidence challenge those who vilify me, whether through ignorance or enmity, to the ptoof, and call on those who best know me and have had the best means of knowing me, the Residents and other European gentlemen who have been at my court for the last sixteen years, to say, whether such terms as my being "utterly demoralised" "fit for nothing" "Can never show proof of competence to govern" etc. are not a bare but foul slander; these may seem strong terms, but not too strong when the columny has referend to my character and dearest interents in life, though I do not impute evil motives to the asserter." He continued in his letter "Even now, I confess, I have no wish to hoard my income or bury it in the earth, but to spend it in my country, amongst my people from whose industry I derive it." The last sentence was becoming of a king, which indicates that the king wanted money not to spend on himself, or to save to the future heirs. He wanted money to spend on his subjects. This kindly statement also showed that he had the welfare of his subjects at heart. In this connection we must romember that he did not hesitate to sell away his jewels to buy paddy and grains to distribute among the people in the famine of 1823-24. He wanted to be the ruler, not for the sake of it, but for the opportunity that would provide him to serve the people of Mysor in his own capacity as a ruler.

The policy of the British by 1845 was to retain their holdings of territories and not to restore the territories to the former rulers, to whom they said they were acting as temporary trustees. Mysore was no exception. The appeal of Mummadi Krishnaraja Wadeyar was not considered in his favour. Dalhousie by 1856 made it known to the king that in view of the absence of a legitimate heir to the State of Mysore, either as the son of the king, or the Grand-son to the same party or as any other legitimate heir as cousin to the King, Mysore, after the deate of Mummadi Krishnaraja Wadeyar was to be under the Rule of British East India Company.

The similar policy of Dalhousie in other states of India led to the great mutiny termed as the First War of Indian Independence. Krishnaraja Wadeyar did not participate in the mutiny in spite of his 25 years of sufferings under the British. He chose to be loyal to the British who placed him on the throne of his ancestors when he was a lad of six years. Mummadi Krishnaraja Wadeyar was so generous as to hold the feast to the Europeans during that period when a small party of European visited Mysore. Mummadi Krishnaraja Wadeyar took immense pains to accomodate the party in his buildings.

The loyalty of the King of Mysore changed the outlook of the British. Congratulatiory letters poured over him from different quarters of the British Government. But the gratitude of the British to the King of Mysore stopped there. They did not take pains to restore the king in his right place even after the king repeatedly sent the request to restore him to his place. The British were satisfied to reward the generous king by sending a few specimens of the manufactures of Great Britain and other articles.

(To be Continued).

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.A.I.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

'Sociology.', "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History" Dr. Sir C. R. Reddy, Pro Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up"
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXXI No. 50-51] Monday 4-10-71 & 11-10-1971 [Price NP 0-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

GUESSING SCIENTISTS

For the first time since life originated on this planet, its most intelligent species met at an international conference recently to consider the possibility of communicating with life on other worlds

Those attending the conference, sponsored jointly by the Soviet and American Academies of Science, included Nobel laureates and leading specialists on the origin of life, the development of intelligence systems, cultural evolution, language, radio astronomy and electronics.

The conference discussed what would be the effect of the discovery that superior beings exist elsewhere, and it was widely agreed that it would be world-shaking in its impact.

There was wide agreement, based on the latest astronomical and biological reasoning, that great numbers of other worlds have probably developed along lines very similar to those of the earth in its early history.

It was also agreed that life may have originated on a certain percentage of these worlds and that an intelligent technological species may have evolved on some. Since the earth's technology is developing at an almost explosive rate in terms of astronomical scales, it was calculated that some of these technologies have reached extraordinary capability. Such civilisations could, it was thought, be trying to make contact with other civilisations. In a resolution adopted almost unanimously at the end of the conference, it was proposed that the chances of intercepting such signals were sufficient to justify a serious search.

The Russians revealed that they conducted two experiments last year designed to intercept signals from distant civilisations. In one series, a transcontinental network of stations received a number of simultaneous pulses of suspicious origin, but because they tended to occur in daylight they are believed to have originated in the atmosphere.

An interim committee was formed to organise a permanent international group to co-ordinate research in this field. Two areas of search were proposed.

One would concentrate on the several hundred nearest stars and other nearby objects where "astro-engineering" activity by a super-civilisation might be modifying celestial bodies.

The other area of search would seek the beacons of far more distant super-civilisations, including those in nearby galaxies. In this case, an entire galaxy of billion of stars could be scanned at once for any indication of variable emission or signal.

In assessing the likelihood of signals reaching the earth from other worlds, two factors emerged as perhaps the least predictable. One, as pointed out by Dr. Francis Clerk of Cambridge University, is the origin of life. Dr. Clerk, shared the 1962 Nobel prize in physiology for discovery of the structure of the nuclear acid DNA.

Recent research has strengthened the argument that on any earthlike planet, a rich soup of the chemicals necessary for life's origin is likely to develop. It also appears, Dr Clerk said, that once life has arisen and the process of natural selection begun, evolution moves forward with almost irresistible momentum. The uncertainty lies with those critical steps whereby the chemicals of the soup organise themselves into self-reproducing units that develop the characteristics of life.

The other area of special uncertainty is the birth of language—an essential prelude

to the rise of a civilisation. Dr. Kent Flannary of the University of Michigan argued that cities and other cultural features of civilisation have arisen spontaneously in various parts of the world.

This suggests that the same would happen on other worlds but too little is known of speech and languages to predict how often they would be likely to rise, he said.

An effort was made to consider every possible means of communication. It was noted that it is difficult for those familiar only with the capabilities of to-day's world to guess what might be used by more advanced societies.

There was discussion—and for most a rejection—of the idea of firing hydrogen bombs within a critical part of the magnetic field enveloping a planet, thus releasing a directional pulse of radio energy. It was also proposed that the atmosphere of a planet, such as Jupiter be used to focus radio emissions from earth into a very narrow beam.

Another plan was to release pent-up energy in gas clouds between the stars by so-called masering action. In this action, radio waves at a critcal frequency cause such a cloud to dump its energy into a highly directional radio beam. The use of signals, invisible light or infra-red rays generated by lasers was also debated.

Dr. Charles Townes, of the University of California at Berkeley, who shared the 1964 Nobel prize in physics for his role in discovery of the maser and laser principles, said the sending of automated messengers to other stars had not been sufficiently explored as a possible means of making contact.

It was widely agreed at the meeting, however, that signal transmissions by radio or light wave would be by far the most economical way to communicate.

A number of participants argued for a beacon transmitting in all directions as the most likely way that civilisations would seek to attract attention, assuming they are thinly scattered among the stars. It was contended that some super-civilisations have built radio beacons powerful enough to be received in other galaxies. However, an exchange of messages with such a world would require millions of years!

SIDE-BURNS AND DRAIN PIPES

The Tamilnadu Chief Minister, Mr. M. Karunanidhi recently expressed his "disgust" at the manner in which some students took to "ultra modern outfits" and presented an indecent appearance.

He advised the students to give up the practice of taking to "side-burns", tight shirts and "drain-pipes" and put up a better appearance with decent dressing.

"There is enough cloth available in the State for them to dress themselves decently," Mr. Karunanidhi remarked, addressing the concluding session of the DMK sponsored two-day conference here of students from Coimbatore and Nilgiris Districts.

Of late, many top Government officials in the State had taken to "this fashion of having side-burns," the Chief Minister said, and added it was high time they put an end to "this indecency!"

ಯಜುರುಪಾಕರ್ಮ	0–25.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–50.
ಭಗವದಾರಾಧನ	0–40.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಶಂಕರದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–0.

H. H. MUMMADI KRISHNARAJA WADEYAR'S 177TH JAYANTI

Presidential Speech by Sremathi M. R. Bharathi, M.A.,

(Continued.)

Mummadi Krishnaraja Wadeyar was not disheartened. When Lord Canning was succeeded by Lord Elgin, the king again asked for his restoration thinking that his loyalty to the British would be rewarded. The matter of restoration was discussed by the Secretary of State in Council. The decision taken there was not favourable to the king; the decision was communicated to the king.

The Communication it is said was not easy. The letter was handed over to the king without telling him the decision by the Commissioner. Mummadi Krishnaraja Wadeyar it was said received the letter, placed it in his right hand and remained silent choked with emotions indicating that the king must have guessed the contents of the letter seeing the face of the commissioner and his secretary. His Highness was slow in opening the letter and the Secretary of the Commissioner opened the letter for him and the contents of the letter were made known. His Highness was engaged in the task of consoling himself on the one hand and the future line of action to be taken to gain his right on the other, when he was pressed for the reply to the letter. Just like a king, who was ready to face life, as it came, like a man who was the very personification of loyalty answered "I bow to the decision, but I cannot help declaring that in fact justice is denied to me totally by the Home Authorities. It is wonderful that the same British Government who to secure lasting fame and good faith did justice to my hereditary rights by placing me while I was a helpless boy of five years of age on my ancestral throne, have now scrupled not to commit the breach of faith and subject themselves to infamy by forcing such anu njust decision upon me. If they are to cut down the very tree they themselves nurtured, what can I do? So long as justice sides my cause there is little fear of losing my rights."

Krishnaraja Wadeyer was not discouraged from trying the indirect methods to get his powers in Mysore, although he was disappointed with the turn of events against him. He began to work through Dr. Campbell in England, and Bhakshi Narasappa in Mysore. Dr. Campbell went England, and roused the interest of the public regarding the issue of Mysorc by stirring the Press. Bhakshi Narasappa stood by the king, consoled him when he was depressed by sorrow and gave him courage when the king was disheartened and made the king to fight for for his restoration incessantly.

Bowring was moving Heaven and Earth to make Mummadi Krishnarja Wadeyar renounce his rights. When Bowring realised the influence of Bhakshi Narasappa, Bowring tried to influence the Bhakshi as it was the tradion of the British to "Divide and Rule" the people of India. Bowring did not meet with success. When Bowring failed in his attempt to cajole Bhakshi Narasappa Bowring did not hesitate to threaten him. Bowring wrote to Narasappa that "Both yourself and His Highness are seated

on a box of gun-powder, and you cannot avoid its taking fire. But you should bear it in mind that sooner or later it is sure you both will be blown up in the wind". But Bhakshi Narasappa withstood the situation.

Bhakshi Narasappa roused the public of Mysore, and made them to send the petition to restore Mummadi Krishnaraja Wadeyar as their Ruler. He induced the king to adopt a son without consulting the British Government. After the adoption the Viceroy was informed about the adoption and the Viceroy was asked to issue instructions co the Commissioner to consider the adopted son as the heir of Mummadi Krishnaraja Wadeyar.

The Commissioner informed the king of Mysore that his adoption of a son could never be recognised as desired by the king. But Dr. Campbell had completed his work in England, had roused the sympathy of the public towards the Raja who had withstood the interference of the British in his administration, who had tolerated the injustice of the British to his restoration, who had remained loyal even though the British were unfavourable to him throughout his career. The public, the members of parliament, the press, in Engiand all forced the British Government to be just and to restore Mummadi Krishnaraja Wadeyar in Mysore.

In 1867, devoid of the support of the public in England on the one hand, the increasing demand for the restoration of their king in Mysore by the citizens of Mysore on the other, the British Government was forced to restore Mummadi Krishnaraja Wadeyar as the king. Mummadi Krishnaraja Wadeyar was given the title of Knight Grant Commandent of the Star of India by Queen Victoria.

The long struggle for his restoration marked the third phase of his life, which began in 1840's and was answered finally in 1867 when the king was 73 years old, Mummadi Krishnaraja Wadeyar although was not able to rule the country for long he died in peace in 1868 as he secured the throne and territories for his heir and died with the contentment that Yadava Dynasty would continue its heritage through years to come.

His achievements :- Mummadi Krishnaraja Wadeyar was not only interested in the material side of life. He had also consideration for the spiritual side of life. He rebuilt the destroyed temples viz. Shweta Varahaswamy and Thrineswara Swamy, The temples of Chamundi and Mahabalesswar on the hill, Lakshminarayana temple in Mysore. the temples in Melkote and Nenjangud were improved and he gave generous grants to the temples of Tirupati. Benares and Udapi.

Mummadi Krishnaraja Wadeyar did not forget to rebuild the city of Mysore which was ruined by Tippu. Palatial buildings including the Palace, Jagan Mohan Palace and Chittaranjan Mahal, were built.

Mummadi Krishnaraja Wadeyar was a scholar by himself. He was well versed in kannada and Sanskrit. He was the author of " Sree Tatwanidhi ", "Ganita Sangraha" "Swarachudamani" "Sowgandhika Parinaya" "Sankhyaaratnakosh, Krishnakatasangraha" Suryachandra Vamshavali, Chamundamba laghunighantu, Mahakosha Sudhakara, Chaturangasaarasarwasva, Dashavibhaga Padaka, Grahanadarpana etc.. He was a great

patron of fine arts and Mysore was then the only state present to patronise art. Famous Musician Tyagaraja had come to Mysore during the time of Mummadi Krishnaraja Wadiyar. Mummadi Krishnaraja Wadeyar was known for his munificent presents to these artists.

Although Mummadi Krishnaraja Wadeyar had limited opportunity to prove himself to be an able administrator he established himself as a great fighter for freedom, as a great man with divinity of excusing those who erred, as an eminent scholar and author of various books which covered the field of literature, science, philosophy, and established himself as a great patron of arts and culture.

In fine Mummadi Krishnaraja Wadeyar can be called the father of Modern Mysore. He is the person who tried to build the Modern city of Mysore. He is the first king to provide the opportunity to learn English for the citizens of Mysore. He is the first person to inaugurate the public health programme in Mysore, and was the person who is known for his munificence in entertaining the artists and promote alround cultural activities in Mysore.

The admiration for the king spoken arises from his spirit to fight for the maintenance of his self, prestige and honour, runs through his patience, generosity, tolerance, his achievements in life, and ends in his contributions he made to make the city of Mysore a modern one. It is no wonder that he is called " The lamp of every household in Mysore."

Finally I thank Mr. Josyer for providing me this opportunity to offer my admiration for the great personality of Mysore and I thank all of you for your patient hearing.

Prizes were distributed to the participants by the President. Sri G. R. Josyer thanked Srimathi Bharathi for her gracious participation in the function, and invoked heaven's choicest blessings on her, and thanked the lady teachers and students of the National Girls' High School for providing enjoyable entertainment.

With the singing of the National Anthem the function terminated.

P.S.

H. H. Mummadi Krishnaraja Wodiyar's strenuous life ended with a bloodless victory in 1868. He was the longest lived Ruler of the Yadava Dynasty. The dynasty lasted another 80 years, up to 1947, during half of which one Ruler, H. H. Nalwadi Krishnaraja Wodiyar, justified Mummadi Krishnaraja Wodiyar's efforts for restoration, and proved a most worthy and illustrious scion of the Yadava Dynasty. In 1947 when the ¼ century old Sun of the British Empire in India set, the Sun of the 6½ century old Yadava Dynasty also set ! One watches its unfortunate decadence with sadness, pity, and revulsion ! The momentum of its heroic past seems to have suddenly snapped, and the wreckage is being set upon by hawks, kites, hyenas, carrion crows, and saffron-robed and other-robed ghoulish blood-suckers !

So has ended the Yadava Dynasty, leaving behind a few shining names, to sustain its memory, Raja Wodiyar, Kanthirava Narasaraja Wodiyar, Chika Devaraja Wodiyar, Maharani Lakshammanni, Mummadi Krishnaraja Wodiyar, and Nalvadi Krishnaraja Wodiyar. *Requiescat in pace!*

Editor.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound

The Great Tenth Century work on Samskrit Rhetoric

EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P. Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi 6.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakas... Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXXI No. 52] Monday 18-10-1971 [PRICE NP 0-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

OUR CREDIT !

The Union Finance Ministry does not think that Indians should lose sleep over the huge external debts contracted by the country during the last 20 years A sum of Rs. 7,802, crores remains outstanding against the total amount of Rs. 11,042, crores lent to India by the several friendly countries unil the end of March 1971. The Finance Ministry wants those who are greatly perturbed by the size of the loans still reaining unpaid to realise that as much as Rs. 3,220, crores has been repaid by India. The Ministry goes on to inform us that the size of the repayments is "equivalent to the loans drawn up to the end of the Second Five Years Plan and part of the loans drawn during the Third Plan." The Ministry hos also repeatedly drawn attention to the fact that "India has had the unique record of discharging debt obligations in the future as well and would not seek any moratorium on the repayment liability.

One does not take very long to discover that the Finance Ministry is hardly as confident or cheerful over the external debt position as it would like us to believe from its efforts to allay our uneasiness over the country's repayment obligations. The Ministry tells us that during the three Plans gross external aid did not finance more than one-fifth of the country's total investment, the balance having been financed by the country's own resources. It has been at some pains to focus attention on the distinction between gross aid and net aid to give a proper perspective. The latter which remains at India's disposal after meeting obligations for the repayments of principal and interest on earlier loans is what matters so far as the financing of the development programmes is concerned Net aid financed only five per cent of India's total investment during the First Plan, and percentage rose to 19, 20 and 29 during the second and third Plans and during 1966-67. It fell to 15 per cent in 1968-69 and 13 per cent in 69 70 and is estimated to go futher dowu to eight per cent during the Fourth Plan.

The Finance Ministry, however, knows only too well that the declining importance of foreign aid in the financing of development programmes hardly makes the external debt situation look cheerful. Repayments of principal and interest rose from Rs. 37·5 crores in the First Plan to Rs. 188·25 crores in the Second Plan and to Rs. 855 crores in the Third Plan. During the three annual periods ending 1968-69, loan repayments were higher at Rs. 882.5 crores. During the Fourth Plan period, loan repayments are expected to rise to Rs. 2,280 crores including the sums of Rs. 402.5 crores and Rs. 450 crores repaid during 1969-70 and 1970-71 respectively. How very irrelevent and misleading is this emphasis on the declining importance of foreign aid in the financing of development programmes can be seen from the actual size of debt servicing by way of principal and interest payments during the Fourth Plan, indicated by the Finance Ministry. The targeted export figure for the Fourth Plan is Rs. 8,300 crores out of which Rs. 2,280 crores or 27 5 per cent of total export earnings will have to be set apart for debt-servicing ! India will thus have to bear an annual debt servicing burden of over Rs. 400 crores till the end of the Fourth Plan. This situation has come about because India had raised a good portion of the external debts on terms which had become harder since the beginning of the Second Plan.

(To be continued.)

THE THREE GUNAS

The three gunas, or universal tendencies of Nature, form a most important factor in the philosophy of the Hindus. The Great First Cause is the Infinite, Incomprehensible, Self-existing Being from Whom all spiritual and material matter is and from whom proceeds the universe. Being immaterial He is immortal, incorruptible, invisible. But we behold His works all around. The whole universe, consisting of the animate and inanimate creations, has emerged out of God, and will subside into Him. He is the Absolute Reality, and all material phenomena are like bubbles on the ocean surface. God is noumenal. The material world is phenomenal. It would not be manifest, and would become inexplicable, unless we realise a Supreme Divinity behind it all, acting like a necromancer or magician performing before an audience who are themselves part of the magic.

As the beautiful luminary, the Sun, casts his rays upon millions of pools of water, and is reflected in each one, so are our souls reflections of the Divine Being. The creative Energy of the Divine is called Prakriti, or Nature, the material cause of the Universe.

In this creative energy or material cause of the Universe, we find, on analysis, three universal tendencies which are named by the Rishis or Seers as three GUNAS. Their action is not only visible in the nature of men, but also in the lower order of beings, and in the inanimate creation. There is the chaotic or disorganising tendency which leads everything into confusion; there is the isolating tendency by which every object tries to secure an individual position of its own; and there is the harmonious tendency, by which every object gravitates towards a centre in creation, and tries to bring all objects into one universal order.

Thus in Creation there is one disorganising tendency, one isolating tendency, and one organising tendency. These three universal tendencies are inherent in both animate and inanimate Creation, and every form of growth is dependent upon the working of these tendencies.

The first is called Tamo Guna or disorganizing tendency, or the energy that brings on confusion in the work of creation, and puts obstacles in the way of order and harmony. The second is called Rajo-Guna, or isolating tendency, by which every object in nature struggles to secure its own independence, and to isolate itself from the rest. The third is Satvaguna, or tendency that tries to establish universal order, the energy which tries to overcome confusion and isolating tendencies, and bring everything into some kind of order. Creation is permeated by these three universal tendencies.

By the action and counter-action of the three gunas, human affairs and worldly affairs have to face passions, pestilences, cataclysms, calamities, misfortunes and disasters. Wise men of the past, seeking the rationale behind all this, and seeking a solution for all this, have had to visualise God, and to trace things from Him as best they could, and found that the solace for human ills can only come from Him, and that

the means of approaching Him are by control of the three Gunas by means of Yogic discipline, and, by cleansing the mind and body, make it a magnet which would attract His benevolence, bounty, and beatitude.

Hence the iteration in the Gita about the three Gunas and the need for their suppression to enable one to become attuned with God.

It is an achievement which pales the astronauts' attempt at walking on the moon. Walking on the moon is only an extension of the evil of Tamoguna and Rajoguna to a neighbouring planet. Attaining God is something infinitely higher than climbing the Everest or spanning the Moon, and infinitely more worthwhile.

That is the lesson of the Gita, which has brought solace to millions of humanity in each generation ever since it fell on human ears many thousand years ago!

GANDHI ON GITA

"Sri V. V. S. Ayyar, a great scholar and hero of our Freedom Struggle, was my bosom friend and leader.

We both directed the Bharadwaja Ashram at Shermadevi; the Ashram was so called because our Gotra was Bharadwaja.

The Ashram went on finely with a hundred Brahmacharins who came from various parts of India.

Dedicated souls helped us to make the Ashram a success.

I taught science, English literature and scouting, and took the students often on long excursions, conducting classes on the way, singing songs and collecting money for the upkeep of the Ashram from the willing public.

We taught students Sanskrit which we considered as the spiritual lingua franca of Bharat.

Some social problems impeded our progress and we went to Mahatma Gandhi at Madras for a solution.

Gandhiji was then put up in Amjat Bhag, the mansion of Sriman S. Srinivasa Ayyangar. At the time we went Sri S. Satyamurthi with six other leaders was raising in a meeting, where Gandhijt was present, his stentorian voice against Mr. Winston Churchill who had then called Mahatma, "a half-naked fakir."

The prattle in the Btitish Parliament had led to the rattle of tongues and battle of words here!

We tore into the thick of the verbal battle and reached the hall where Mahatmaji was gracefully sitting in veerasan and spinning: for, he believed that every yard spun on the charka took us many miles forward to freedom.

We saluted Mahatmaji and sat before him repeating Ram Nam. Gandhiji's heart and tongue were humming Ram Nam with the Charka's "Aummmm." But the leaders' verbal battle challenged the peace of Ram Nam!

Gandhiji gently said, "Bhartiji, Boliye Gita". (Sri Bharati, Recite the Gita.)

I recited the sixth chapter; when I sang "Uddharet Atmanaatmaanam ("You must raise yourself by yourself") Gandhiji said, "Yes, Freedom rests in our hands; We have to raise ourselves by our own soul-force, and that soul-force comes by constant repetition of Ram Nam. Work is in our hands, fruit follows His Will.

I repeated the stanza; "Karmanyeva adhikaraste; maa phaleshu kadaachana," which carried the same sense. ("Your right is to do your "work, not aspire for the and fruits of it.")

Gandhiji had finished his daily spinning by this time and soon heard our plea.

He gave us a written solution to our problem, stating, "Food must be prepared purely and shared commonly."

He appreciated the teaching of Sanskrit in the ashram.

As Gandhiji was talking to us, Sri Satyamurti and other leaders trouped into the hall and scrummed round Mahatmaji. Mahatmaji looked at them through his magic spectacles and remarked, "Your rattling toungue has drowned the voice of the Gita! Bharatiji chants the Gita, and you...."

Satyamurti: "Gandhiji! I read Gita and Ramayana every day."

Gandhiji: "You read; but do you heed the voice of the Gita and the Ramayana? What do they teach you? Do you know?

Satyamurti; "Ours is to read and yours is to teach. We want to know from you what the Gita and Ramayana teach!"

Sri S. Srinivasa Ayyangar walked in at that time from his chamber with impatient steps and said, "Gandhiji, we have no time for Gita and Ramayana. First Swaraj, then Gita."

Gandhiji: "I would rather put it like this: First Gita and then Swarajya."

Sri S. Srinivasa Ayyangar went hastily inside the kitchen, where his wife Smt. Ranganayaki whispered into his ear; "Mind, it is a Mahatma with whom you talk. Perumal (God) has brought him to our home. Go and get Upadesam (spiritual advice) from him. Come, come!"

This whisper transformed him. Sri Srinivasa Ayyangar came before Gandhiji who was picking the scattered pieces of cotton. Giving those pieces to Smt. Ranganayaki, Gandhiji said: "Waste not little pieces; you can make a wick out of them for the oil lamp!"

Smt. Ranganayaki reverentially took them and made wicks, lit an oil lamp and placed by the side of Gandhiji, and it shone like a pearly smile in the twilight!

Gandhiji: "See your wife — She is a Mahalakshmi, who has lit the lamp of wisdom!"

Ayyangar: "Gandhiji, I simply said we have no time for Gita and Ramayana; please tell us in two phrases what they teach."

Gandhiji remained with eyes closed in meditation, listening to his heart-beat which kept time to Ram Nam.

Gandhiji: "Would you follow what I tell you?"

"Yes, Yes" was the united reply from ten mouths.

Gandhiji looked serious and said, "Let this be our dynamic mantra: "BOLO-RAM ... KARO - KAM!"

All echoed his voice, saying "Bolo-Ram Karo-Kam!"

Gandhiji further explained, "Gita is a scripture of dedicated action, and Ramayana is the story of Rama's consecrated action to quell the hostiles and uphold Dharma. So, "Bolo-Ram, Karo-Kam!"

A chorus of the sacred melody swept the crepuscule with the refrain "BOLO RAM, KARO-KAM! BOLO-RAM, KARO KAM."

All kept time to the rhythm of the Mantra, and Sri Satyamurti and Sri Gaddam Ranga began even to dance to the ecstatic tune of Bolo-Ram, Karo-Kam, and the twilight-lamp too danced in joy!

Poet Suddhananda Bharati

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HON. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound

The Great Tenth Century work on Samskrit Rhetoric

EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortnne of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

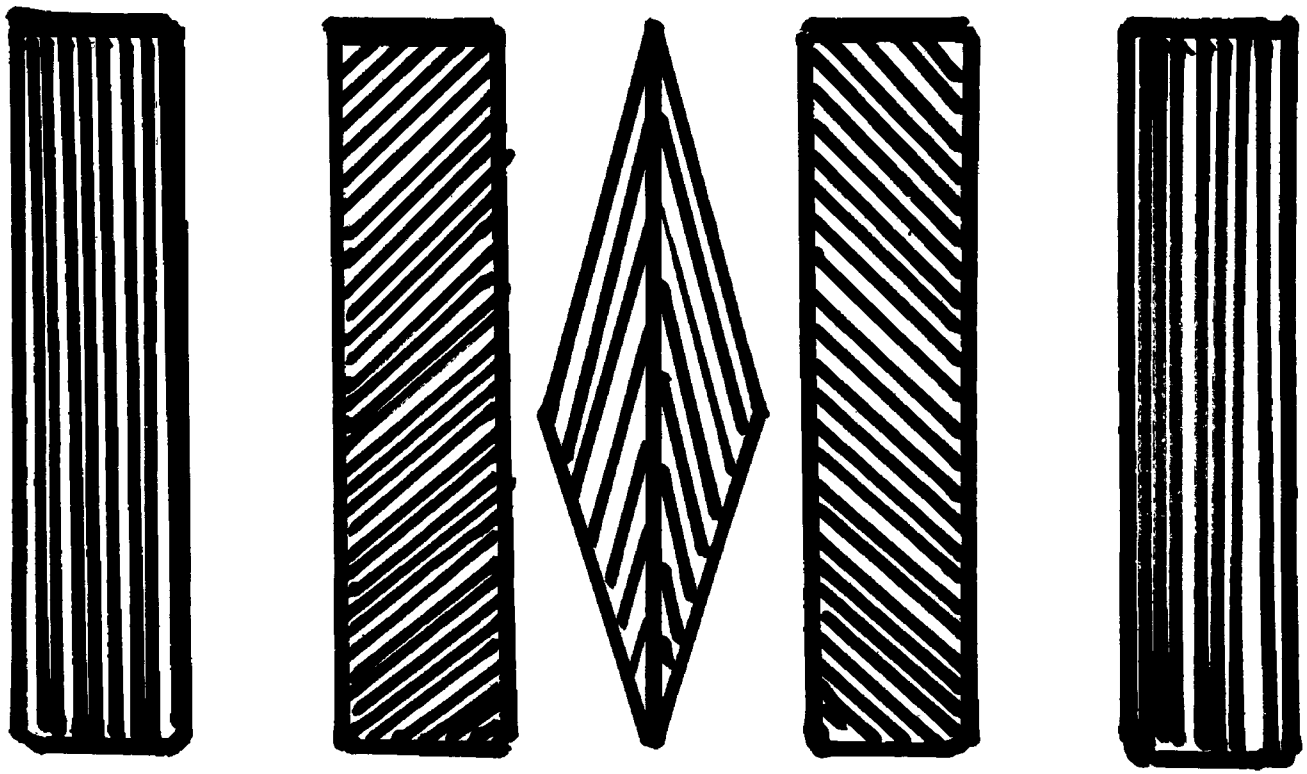
Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P. Ramaswamy Iyer.

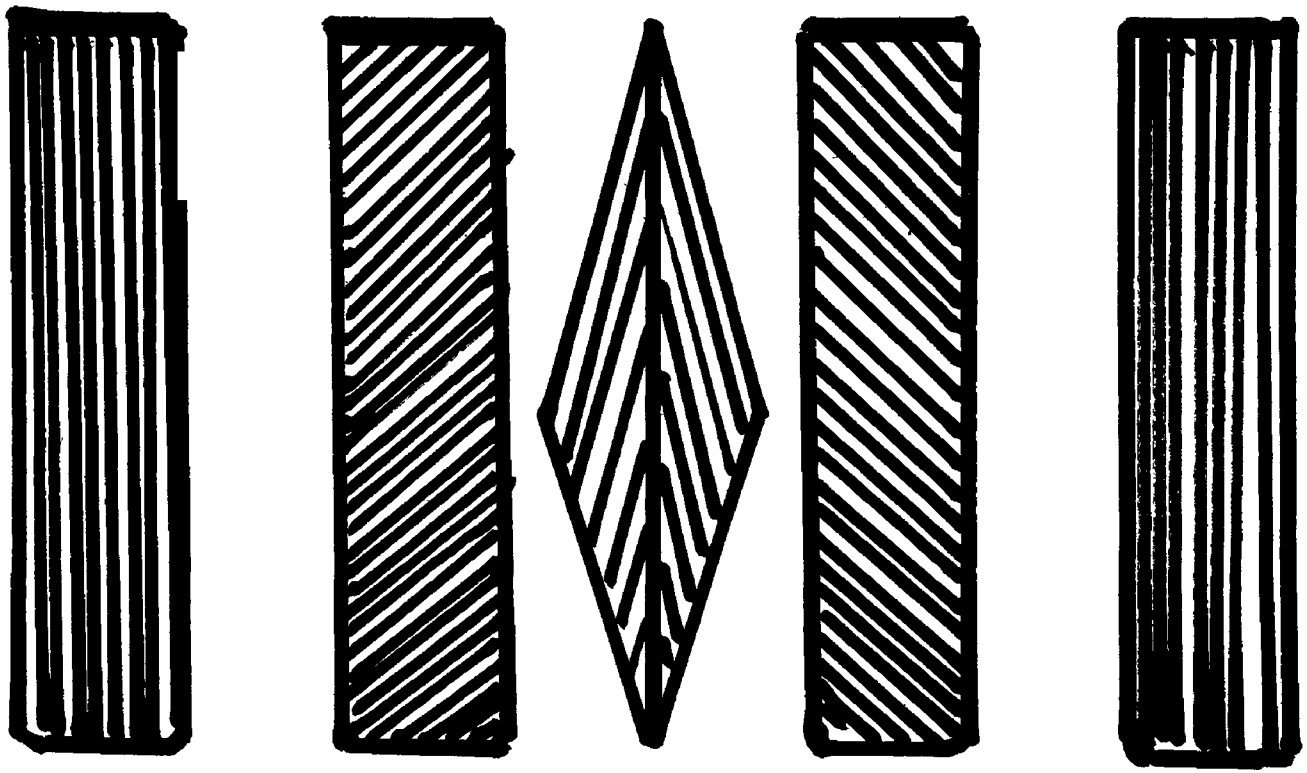
Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi 6.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Ghamaraja Road, Mysore-4, & Published by G. R. Josyer.





Registered No. BG. 287

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol XXXII No. 1] Monday 1-11-1971 [Price NP 0-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 20—00

WHAT SAYS SCIENCE?

Prodigious feats of memory were performed by a Jain Saint Shri Mahendra Kumarji 'Dviteeya' in the Central Secretariat Library recently.

The function, arranged by the Union Education Minister and presided over by its Secretary, Mr. T. P. Singh, was to demonstrate the centuries-old Indian science and art of 'Avedhan Vidya' or cultivation of memory power.

The two hour-long demonstration included literary and mathematical exercises of the brain which the most advanced computors would have found difficult to tackle.

Without the use of pencil or notebook, the sedate 'Muni', a picture of concentration, not only recapitulated a figure of 27 digits read to him in three sets, an hour earlier. He also quoted back the same figure in reverse!

Finding the fifth root of a 10-digit figure, addition of 101 numbers with equal difference and other arithmetical jig-saw puzzles were solved by the 'Muni' in a trice.

A Hungarian diplomat recited a couple of lines of a poet of his country, a Sanskrit scholar mouthed a verse in that language, a lady read out a line in Tamil. Nodding assent that the varied fare had been imprinted in his capacious brain, the 'Muni' repeated them an hour later faithfully like a tape recorder. He also delivered in five languages an off-the-cuff speech on the subject, "The World Monetory Crisis" suggested by Mr. D. R. Kalia, Director of the Centrl Secretariat Library.

TEN RULES

President Johnson was still Majority Leader of the Senate when a certain airline interested in human relations distributed to passengers what it called "Senator Lyndon B. Jhonson's ten rules for getting people to like you." Here they are:

1. Learn to remember names.
2. Be a comfortable person, so there is no strain in being with you.
3. Acquire the quality of relaxed easy-going, so that things do not ruffle you.
4. Don't be egotistical.
5. Cultivate the quality of being interesting, so people will get something of value from their association with you.
6. Study to get the scratchy elements out of your personality, even those of which you may be unconscious.
7. Sincerely attempt to heal, on an honest Christian basis, every misunderstanding you have had or now have.
8. Practise liking people until you learn to do so genuinely.
9. Never miss an opportunity to say a word of congratulation upon anyone's achievement, or express sympathy in sorrow or disappointment.
10. Give spiritual strength to people, and they will give genuine affection to you.

Mr. Jhonson's authorship is in doubt, but he must have agreed with the above principles, since he once kept a copy of the document on his desk.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist" Mysore 4.

OUR CREDIT !

(*Continued from last issue*)

Another interesting aspect of the debt situation is that even where interest rates were low and the period of repayment has extended beyond 25 years, they did not conduce to a quick solution to the problem of having to borrow. For easier terms had only given India an attraction to contract more loans. During the Second Plan, loans having interest rates of three per cent or less accounted for 26 per cent of the total amounts! They rose to 60 per cent during the Third Plan, and to 81 per cent in the annual plan periods ending 1969-70. Similarly, loans having a repayment period of 25 years and more accounted for not more than 44 per cent during the Second Plan; they climbed up to 50 per cent during the Third Plan, and to 72 per cent during the annual period.

It is, therefore, not quite clear how much comfort we can derive from the fact to which the Finance Ministry has drawn our attention, namely that "recently the international concept of appropriate terms of aid have changed and aid has been generally made available to developing countries on softer terms." The Ministry speaks repeatedly of the industrial development that has taken place in the country during the last two decades and the progress made in self-sufficiency, import substitution and higher exports. But are there reasons to believe that our foreign aid requirements will be less and not more than what they have been in the past on account of the industrial development that has taken place? If past experience is any indication, actual aid requirements have become only higher in absolute terms during the Third and Fourth Plan periods irrespective of the declining percentages of foreign aid to national investment. It will be very unrealistic to expect that this trend will be reversed in the near future.

The nature of the relationship between stepped up development programmes within the country and the extent of foreign assistance sought emerges unmistakably from what has happened during the last ten years. Taking just a few aid-givers—Canada West Germany, the United Kingdom, United States, Japan and the Soviet Union and the World Bank—India has received from them loans amounting to Rs. 784 crores in 1960 (this excludes PL-480 assistance). The assistance given by these countries and the World Bank during the next five years went up to Rs. 3,028 crores! But for the fact that there was a stoppage of aid during the period following the war between India and Pakistan in 1965, the loans sanctioned to India during the next five years would have been higher than the Rs. 2,615 crores that it received. The change in the needs of a developing country like India is also well-reflected in the nature of the aid disbursements made by the donor countries, particularly the United States, the U.K. and West Germany, consisting of special forms of assistance like allocations from the Development Loan Funds, Kipping loans, etc., for purchase of spares, equipment and, machinery not available within the country. The need for such assistance for more specialised and sophisticated types of machinery and equipment is bound to become much greater as India's industrial development progresses and acquires more sophistication.

In such circumstances it is not surprising that as the donor countries become more tight-fisted a major portion of whatever assistance they give should go to meet repayment obligations. The net inflow of

(*Continued on page 6*)

"RATIONALIST", 32

The Rationalist has completed 31 years, and is entering on its 32nd Birthday. That it has survived so long is no achievement of ours, but is due to some vital spark that God put into it at its birth. So we thank God for His mercy, and trust that the journal has served His purpose in some small way. It has received no Government aid, and very little human aid. It has remained all through, independent, self-reliant, self-sufficient, and self-respecting. That is a claim which few journals can make. It has steered clear of the loud and lewd advertisements which have become blatant and obnoxious features of journals in genaral to-day. That the business world and film-world should have sunk so low in their quest of filthy lucre as to drive the public to the depths of degeneracy, shows that this is no more than a decadent century bent on hastening mankind towards doom! Bangla Desh desolation is perhaps the beginning of a general universal spring-cleaning by God! But the little lady of Anand Bhavan, with her band of self-satisfied wiseacres, who look like wax-works models, will deny any such thing, and assert that by increasing borrowings, increasing salaries and bonuses, increasing prices, with usurious state-trading, by encouraging racing, betting, and with restraints, fines, and confiscations, lotteries, drinking and leachery, a heaven on earth will be created with the quaint name of "Socialist Society"! Are those two words any more than mob-orators' beguiling catch-words, like "The war to end war" of 25 years ago? How many wars are not going on today of one kind or another, in how many regions? One must be moonstruck not to realise that in the human world wars, riots, and murders will remain until man grows wings, by surgery, jugglery, or chicanery! That is hoping against hope. At the moment we are hearing the drum beats of Pakistan's embattled hosts. And in these days of unchecked passions there is no knowing when the States' boundary disputes, water disputes, and language disputes will develop into bloody frays!

But the little men posing as nations' saviours are only concerned with getting and spending heaps of money during their tenure: though the money may go down the drains, and they themselves pass into oblivion, as Gandhi, Patel, Nehru, have done. We regret to include Gandhi, but even his name has passed into oblivion!

Gokhale spoke of spiritulising politics. How spiritulised is our politics? Tilak declaimed, "Swaraj is my birthright". We wish Tilak were alive today to enjoy his

Swaraj! Swaraj is worth nothing if the men entrusted with Government are ignorant of the "Art of Good Government," and are only bent on emptying the pockets of the citizen, and keeping him chained and caged with numerous soul-crushing oppressive and depressive laws!

If we were just a herd of aboriginal men with blank minds and living animal lives, we would deserve no better. But we are a nation with a long history, and a vast tradition of countless epochs of good Government, and 18 Dharmashastras or treatises on social welfare by venerable sages, and luminous guide-books on State-craft like "Shukra-neeti" and Chanakya's "Arthasastra," and the graphic pictures presented by the great Puranas. And if our men in office prove so inept, so puny-minded, so little gifted with intellect, foresight, brains, conscience, selflessness, and sense of public weal, we have to conclude that democracy is just make-believe, and that it is a miserable failure as a form of Government. "A Nation gets the government it deserves", some one has said. If Indians today deserve only what they have got, while their distant ancestors deserved much better, it is a matter which we may have to place before God when we approach Him before long!

Returning to the "Rationalist" from this day-dream, we tender grateful thanks for its continuance for 31 years, and hope that its 32nd year will also see it juitifying its existence as it has done heretofore.

Editor.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Art Paper Edition Rs. 20 Popular Edition Rs. 10.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

(*Continued from page 3.*)

foreign assistance after such obligations were met fell from Rs. 863 crores in 1967-68 to Rs. 334 crores in 1960-71. India, therefore, found itself in the embarrassing predicament of having to seek "debt relief"—which in plain terms means loans given to pay off earlier loans! The Aid India Consortium extended a debt relief of Rs. 240 crores during the three years ending 1970-71, and for 1971-72 a further Rs. 69 crores has also been promised.

Another interesting feature is that of the country having paid out more in a particular year towards repayments than what it actually received by way of aid in the same year. The predicament in which India has found itself can be seen from what it will actually be repaying against what it has received from a few of the aid-givers. In the case of the United States, India has received till the end of March 1971, Rs. 384·04 crores from the Export Import Bank. It has so far repaid Rs. 265.42 crores and is yet to pay Rs. 179·06 crores, which means that the repayment would have amounted to Rs. 434·49 crores —nearly Rs. 50 crores above the loan amount. In the case of D.L.F loans from the U.S., the total repayment would amount to Rs. 465·12 crores against the principal of Rs. 331·91 crores.

To the United Kingdom, the total repayments would amount to Rs. 885·44 crores, against the loans of Rs. 658·69 crores it has actually received. In the case of the Soviet Union the total amount of loans sanctioned till the end of March 1971 is Rs. 1021·13 crores, it is yet to draw as much as Rs. 351·56 crores. So while India has actually drawn not more than Rs. 668·69 crores from the Soviet Union, it would be repaying an amount of Rs. 738·35 crores, and the repayment figure would climb higher when the undrawn amount is also taken into account!

Unless industrial development within the country can proceed unhampered and exports rise very much beyond the present levels, India's repayment obligations will continue to be a big burden. X.

MAHARAJA BHOJARAJA'S SHRINGARA PRAKASA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

THREE VOLUMES **Rs. 25/-each.**

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M. ., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period anp expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism."

Sir C. P. Ramaswamy Iyer.

Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi 6.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. B.G. 287.

THE RATIONALIST

A Weekly

for the intellegent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor: G.R. JOSYER, M.A., F.R.E.S

VOL XXXII No. 2-3] Monday 8-11-71 & 15-11-1971 [PRICE NP 0-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks

MOST USEFUL TO VEDIC STUDENTS

G. R. JOSYER, M.A., F.R.E.S., W.I.S.I.

RS. 20-00.

SILVER

A steady and largely accidental loss of the world's stock of silver together with an inability to replace it, may have been an underlying cause of the fall of Rome and other ancient civilisations, according to a California Institute of Tcchnology geochemist.

C C. Patterson said the loss of silver has played an important though generally unrecognised role in history.

When a silver famine hit ancient nations, the economy was seriously hurt and the populace and the governments always blamed other causes, Patterson said.

"It was like bleeding to death without knowing one was bleeding" he said. His opinions on ancient economies and their relationship to silver were written for the "Economic History Revied" a British publication.

The loss of silver occurred because coins and jewellery were dropped, lost in the soil or in the ashes of burned houses, palaces and cities, sunk in shipwrecks, buried in graves and hidden in secret hoards.

Most of the lost silver, Patterson said, was corroded and dispersed back into the earth as silver salts.

Replacement was blocked in a large part by the exhaustion of known silver deposits.

In the case of Rome, within 150 years of theexhaustion of Spanish silver mines, the empire had been forced to revert to a cumbersome and primitive barter system, according to the theorist.

Patterson's calculations on the loss of silver in ancient times arose during air pollution research in which he studied the ancient production of lead.

Lead was obtained as a by-product of silver, and Patterson figures that about 400 tonnes of, lead were produced for each tonnes of silver.

Traces of that ancient lead indicate how much of it was produced, and therefore show much silver was mined in ancient times according to Patterson.

Comparison of these figures with the records of the amount of silver actually on hand indicates the large volume of loss, he said.

Patterson said silver was of vital importance in the economy of a ncient nations because it was the basis of exchange.

Where we today use paper money and base metals, as well as bank credit, the ancients used silver.

Silver was first uied in coins in the 7th century B. C. and became grneral about 600 B. C.

Both Roman and Greek monetary systems were based on silver. Patterson said the fall of Athens as a powerful city-state occurred at least partly because the great silver mines at Laurion, in Attica, were exhausted.

Without the mines, Athens was unable to keep sufficint amounts of silver in circulation.

According to his calculations, mined silver had a half-life of about 35 years. That is, every 35 years half the existing stock disappeared!

As an example, Alexander the Great seized an estimated 2,200 tones of silver bullion in his invasion of Pertia.

Patterson said that within 150 years this great mass had shrunk to abont 90 tonnes entirely from loss in handling.

He said the accidental loss of silver has continued into modern times, but does not upset the economy because it is no longer important in exchange.

MURUGADAS

With the growing popularity of the Hare Krishna movement in the West and the new appreciation of the role of bhajana in giving the people a transcendental experience far above the problems of the mundane world, the Indian bards who sing into the hearts of the people gain attention.

There are hundreds of such protagonists of the Bhakti drawing huge crowds wherever they go and singing the ennobling compositions of the great saints of the past.

The basically religious Indian finds in such congregations an opportunity to drown his worries, economic and domestic, and music being the medium such bhajans attract the masses as well as the classes.

Among such evangelists the pride of place goes to Pithukuli Murugadas in the South.

It is said the orphan boy of thirteen was climbing up the steps of Palani hills to have "darshan" a of Lord Subrahmanya when an old man dropped some holy ashes into his mouth and the boy began singing the praise of the Lord.

For the last forty years Murugadas has been the centre of attraction in every festival and even the Avadi Congress started off with a prayer by the golden-voiced bard.

With a voice which finds few parallels "Pithukuli" (the madcap) occupies a dais in a temple festival and begins singing a "Namavali" and the masses throng around him repeating the line in a frenzy of community singing.

He plays on his harmonium as he sings and a tabla or mridangam keeps time to his vocal refrain. There is hardly a village or town in Tamil Nadu or Kerala where he has not conducted a Bhajan and at any railway station people recognise the bearded singer.

There is no set pattern for his Bhajans but he sings the compositions that come to his mind—from all languages and from saints from all over the country.

A nationalist wearing khadi ever since I have seen him first, Murugadas gives pride of place in his programme to Subrahmaniya Bharati. the revolutionary poet Pithukuli Murugadas is a composer himself with the difference that it is a gift to him to compose offhand.

When he sings at a particular temple he starts off often with a beautiful Tamil piece in praise of the deity.

Though it is a bhajan and the rapport he establishes with the audience and their participation in the chorus form the most important aspect of his programme, and he revels in lilting tunes wite immense mass appeals and sets many of his compositions to folk rhymes, there is quite a lot for the classical musician to hear in Murugadas's bhajans.

The manner in which his voice blends with the Sruti is the envy of many a classical musician.

Deeply associated and involved in the national struggle, Murugadas was drawn into social work which landed him up as head of the Dinabandhu Ashram. Walajpet, near Madras.

This boarding school and orphanage is the main interest in his life now.

No doubt with the wide circle of friends and admirers that he has and the absense of any other worldly interest, it is easy for this 53-yer-old bachelor to devote his time to the cause of the orphan children who are fed, clothed and educated in this noble institution.

As Murugadas rightly feels. service of man is service of God.

(*Continued on page 6*)

The Rationalist

DECIMAL TIME

In the context of worldwide decimalisation of money, weights, measures etc., will it not be worthwhile to think of decimalisation of time also? I am not aware whether anybody has already given thought to this matter earlier, but I think in our efforts to modernise everything for convenience, it is high time that we took up decimalisation of time too, says a Correspondent.

The present figures of time, viz., 60 seconds making one minute. 60 minutes making one hour, and 24 hours making one day, are inconvenient, and decimalisation is bound to be helpful to us to a great extent. The suggestion therefore is that we have 10 hours per day. In order not to confuse the present hour with the suggested hour, let us call the latter "New Hour." Accordingly, we can follow the undermentioned table for the new timings.

1 New Hour (NH) = 10 Deci Hour

1 Deci Hour = 10 Centi Hour

1 Centi Hour = 10 Milli Hours

The dial of the new clock based on this table will be as per the diagram.

As usual, the day will be reckoned to begin at midnight (00·00 NH). We will have sunrise at about 2·50 NH, midday will be at 5·00 NH and sunset will be at about 7·50 NH.

The times shown by the new clock will be expressed as 4·25 NH, 8·36 NH, 9·80 NH, etc.

We can continue to follow the present convention of basing all the nations' timings in relation to Greenwich Time. At present, at any place on the globe, the time is plus Greenwich Time for every 15 degrees East Longitude, and one hour minus Greenwich Time for every 15 degrees West Longitude. Under the new system, instead of 15 degrees, we will have 36 degrees, that is, for every 36 degrees east of Greenwich the clock will move one hour ahead and vice versa. The Indian Standard Time is now 5½ hours plus Greenwich Time (fixing it at 82½ degrees East of Greenwich). Under the new system, we can fix the Indian Standard Time at 81 degrees east of Greenwich, that is 2·25 NH plus Greenwich time.

This new clock can come into existence only if all the nations agree. But I do not think there will be much opposition once the nations are convinced of its usefulness in the modern world and of how it will help our efficiency in mathematical and other calculations. No doubt, such a worldwide change is a colosssal task, and in the transitional period there will be some confusion, However, it cannot be considered as impossible, but only as somewhat difficult. Did we not encounter such difficulties when the decimalisation of money was introduced and when both old new coins were in circulation? Again, did we not face such changes when decimalisation in weights, measures, distances, etc., was introduced?

Likewise, decimalisation of time is also a must and any hesitation to stall it, would be nothing but postponing it to a later date. It is natural that any change will have some opponents, but we can ignore them, taking into consideration the overall advantage we derive. Even the Government of the United Kingdom, which was reluctant in the earlier stages, later reconciled itself

to the fact that decimalisation of its monetary system was an inevitable neccssiiy.

The only argument that pessimists may put forth is that it will confuse the common folk and that it will cost the nations and individuals heavily to recalibrate the existing clocks. But these are no newer observations than the previous objections, when decimalisation was introduced in money, weights, and so on.

We can, of course, have a conversion table during the period of transition, an abridged form of which is given below;

Present time	New time
00-00 (mid-night)	0.00
00-30 a.m.	0.21
01-00	0.42
01-30	0.63
02-00	0.83
02-30	1.04
03-00	1.25
03-30	1.46
04-00	1.67
04-30	1.88
05-00	2.08
05-30	2.29
06-00	2.50
06-30	2.71
07-00	2.92
07-30	3.13
08-00	3.33
08-30	3.54
09-00	3.75
09-30	3.96
10-00	4.17
10-30	4.38
11-00	4.58
11-30	4.79
12-00 noon	5.00
12-30 p.m.	5.21
01-00	5.42
01-30	5.63
02-00	5 83
02-30	6.04
03-00	6.25
03.30	6 46
04-00	6.67
04-30	6.88
05-00	7.08
05-30	7.29
06 00	7,50
06-30	7.71
07-00	7.92
07-30	8.13
08-00	8.33
08-30	8.. 4
09-00	8.75
09-30	8.96
10-00	9.17
10-30	9.38
11-00	9.58
11-30	9.75
12-00 mldnight	10.00

Conversely we can have a similar table giving the equivalent old timings for the new timings.

R. R.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST,"
Chamaraja Road, Mysore

THE NORTH POLE

Where is the North Pole ?

The answer shoud be simple, one would think, for the geographic poles are points of intersection of the earth's surface with imaginary axis of its revolution.

However, the North Pole is constantly on the move, travelling in three directions. One of its three movements, over a distance of 20 feet, takes 14 months. Its second trip, some 13 feet long, lasts exactly one year. After these wanderings the pole, so to speak, returns to its initial position since its movements are like a spiral winding and unwinding

Why does the North Pole behave as it does? Its first movement is caused by oscillations of the earth. Its second movement araises from seasonal fluctuations in pressure of vast layers of air, snow and ice on the continents.

Its third journey is continuous and stems from the movement of the earth's crust which imperceptibly, but steadily slides over our planet's elastic subcrustal mantle at a speed of 4·4 to 5·3 inches a year,

To determine the position of the North Pole which is essential in topographical and geodetic surveys and in drawing up precision charts, scientists have agreed to consider as its "zero point" the position it occupied in 1903 !

(*Continued from page 3.*)

It also deserves mention that this apostle of the Bhakti cult is a standing example to show that a life of dedication is the surest guarantee of physical well being.

Having travelled incessantly and singing night after night in open auditoriums and festivals Murugadas is by the grace of God master of his body, food and sleep being no consideration to him.

He never moves his limbs while sitting in an erect posture for hours while singing, and does not need to take even a sip of water in the course of his Bhajans which sometimes go on for the whole night.

It is interesting to see that atheists and non-Hindus also listen spellbound to the divine music of this devotee and one has only to be present in a Bhajan of Murugadas to be convinced that this is going to be the pattern of religious worship and people's participation in such activity in the years to come. The day is not far off when the Hare Krishna movement spreads in India and Bhajan groups are formed all over the country. When that movement becomes popular the service of bards like Pithukuli Murugadas and Swami Haridas will find greater recognition.

R. R.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.A.S.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library." Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, PH.D., Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

Printed at the Coronation Press, Chamaraja Road, Mysore-4. & Published by G. R. Josyer.

Registered No. B.G. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor: G.R. JOSYER, M.A., F.R.E.S

VOL XXXII No. 4] Monday 22-11-1971 [PRICE NP 0-10

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY G. R. JOSYER, M.A., F.R.E.S, M.R.S.L.

RS. 20-00.

FRESH LIGHT

With the help of a few scratched clay tablets—which, by devious routes, reached Switzerland from West Asia - scholars have solved two problems that had puzzled them for many years.

One problem involved international intrigue, or regal hanky-ponky, thousands of years ago.

The other problem was a ritual matter. References to it appear in the Old Tastament but had left students puzzled, because they did not know the source or what the ritual actually was.

The six chunks of clay are Ugartic tablets, the oldest dating back 3,200 years ago.

Ugarit was a small kingdom in the vicinity of present-day Latakia on the Syrian coast opposite Cyprus. It was of enormous significance in West Asian history—and human history generally—although never a geographically major nation.

" Ugarit was sort of the grand-father of Phoenicia," explained Dr Lorn R. Fisher, 43, of the Institute for Antiquity and Christianity of Claremont Graduate School, California, who, with scholarly colleagues elsewhere, is deciphering the tablets, a not-so-simple task.

" Its people were practically the same as the Phoenicians, and its languages a cousin-language to that of the Israelites. Ugarit is to Hebrew as Chaucer is to English, you might say. Ugarit lasted from about 1500 to 1200 B.C., when it was destroyed by the Aegean Sea peoples.

But Ugaritic was still more significant to modern man.

" Its cuneiform writing, such as those on the tablets was exported to Crete, where in time it became converted into a linear form of writing which we call linear A and linear B." Fisher said.

" It was then exported in its new form to Phoenicia and from there in time to Greece."

During these moves it became modified from a syllabic type of writing to one of individual letters, in which form it reached Greece and from whose alphabet English is descended.

Working with Fisher in deciphering the tablets are Dr. Michael C. Astour, of Southern Illinois University; Dr. Patrick D. Miller Jr of Union Theological Seminary of Richmond, Verginia, and the Rev. Mitchell Dahood, S. J. of the Pontifical Biblical Institution, Rome. Each is supplied casts of the tablets.

The work is being done under what is called the " Ugaritic and Hebrew Parallels Project," which Fisher directs. The objective is to comprehensively investigate the parallels between the literature of Ugarit and the Hebrew Bible.

In addition to the Ugaritic texts, others in Akkadian (Babylonian) will also be drawn into the comparison.

Not only will the parallels be cited, but multilingual indices will be prepared, which will prove of enormous assistance to future scholarship in the area.

These parallels are significant and some have long been known.

For example, the Babylonians had a flood story that they obtained from Sumeria, and this, with its hero Utnaphishtim, are identical in maty details with the Biblical story of the great flood.

What these show is that some of the Old Tastament stories were not the private possession of the Hebrews but part of the common traditions of the West Asia. This again demonstrates what many forget—that Jadaism and Christianity did not arise in a vacuum but from civilisations and cultures sophisticated and complex.

(To be continued.)

OUR LITTLE BROTHERS

Ants seem to be able to carry food back › their nests with uncanny accuracy, as if ıey were following invisible roads. A :port in "Science" (vol. 171, p. 1149) hows that this is in fact just what the ants re doing and that the "roads" are of their wn making.

Bert Holidobler decided to look at the avigating ability of Pogonomyrmex badius. common ant in Florida. The ants' terri›ry is scattered with nests which are, on verage, about 13·4 metres apart. Foragers ı search of food roam distances of up to 0m. from their nest, and since neighbours re fiercely hostile, they have to make jolly ure they don't lose their way home. Holl-obler was able to show that, in common Vith other ants, P. badius use the sun's osition for reorientation on homeward ›urneys.

It soon became obvious, though, that the un was not the whole story. If the ants ere forced to cross virgin soil, by diverting hem with an "artificial" sun, the standard f navigation deteriorated substantially. Iolldobler guessed that the ants were laying own some sort of trail, so he got up an xperiment from which the sun was excluded. le built a round arena with a single exit nd a food pot in the centre. Ants were ble to go in and out of the arena with ease, ıking food back to their nest. When the nts had got used to this arrangement and ere stocking up from the food pot, Holldo-ler rotated the bulk of the arena through 80°, leaving the exit where it was. The nts then set off with their loads in exactly ıe opposite direction from the exit. In ther words, they were following a track /hich they had laid down during previous ›urneys.

As one might have expected, the ants make their track by secreting a liquid which they could later detect. Holldobler found that the secretion is not specific to any particular colony. This means that an ant would happily follow a track towards an "enemy" nest, but only until it is within about 30 cm. At this point the stranger seems able to detect his mistake, whereupon he searches for another path going in the right direction until he arrives back home. Presumably, each nest has a specific scent which is laid down within a limited radius.

Holldobler concluded from the work that, although P. badius is able to use the sun as a navigational aid in homing activities, olefactory stimuli are much more important.

"POLICE"

What does the word "Police" stand for?

A head constable of the Kerala Police, Mr. M. Narayana Pllai, thinks the word connotes the qualities of an ideal police force.

Each letter in the word "Police" according to him stands for three qualities:

P for politeness, probity and pragmatism,

O for obedience, orderliness and originality.

L for loyalty, liveliness and law-abiding qualities.

I for intelligence, impartiality and ingenuity.

C for courage, courtesy and character.

E for efficiency, equity and equanimity.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist" Mysore 4.

SAGES' RECIPES FOR OLD AGE

Dhanvantary said :— Now I shall narrate to you recipes of medicines by using which death can be averted, and which invariably increases the duration of life, and are the best safe-guards against all sorts of distempers. The expressed juice of the drugs known as the Triphala, taken with honey and clarified butter, operates as an elixir of life, and a preventive of death. A man by snuffing the medicated oil known as the Bilva-taila, as well as by taking a pala or half pala weight of triphala, every day, for a period of 6 months, is sure to be acknowledged as a Poet in his country. The oil of Bhallataka arrests senile decay, premature old age, and even death. Leprocy is sure to yield to a decoction of pulverised Vakuchi and the 5 drugs known as the Panchanga, boiled with the washings of catechu A man by using powder of blue Kuruntha with honey and thickened milk, or with milk and treacle, may expect to live up to a hundred years. The man who takes Shunthi with honey and clarified butter each morning, knows no physical death, whereas by taking pulverised Munduki with cow's milk, every day, a man is sure to retain the strength and vigour of his youth to the last moment of his life. The man who drinks every day a karsha weight of Uchchata and honey, or takes Nirgunti with honey, clarified butter, and milk, is sure to conquer death and disease. By taking a karsha weight of the oil of Palasha, each day through the medium of honey or milk, a man may expect to witness five hundred or a thousand summers on earth. Similarly the expressed juice of the leaves of Jyotishmathi, as well as the essence of Tripala, or the pulverised plants of Shatavari and Phalam, taken with honey, milk, or clarified butter, should be deemed as possessing the virtue of preventing death. The fruits of Mushali, pulverised and taken with honey and clarified butter, as well as the pulverised Nimba bark and Panchangas, boiled with the washings of Catechu, and taken with a karsha weight or the expressed juice of Bhringaraja, should be deemed as capable of imparting immortality, and a consequent immunity from all decay and distemper to the man who uses it.

From "Agni Purana."

(To be Continued).

POLICY

"The utility of any form of policy may be estimated by its effect on national greatness and security, upon civil liberty and private rights, upon the tranquillity and order of society, upon the increase and diffusion of wealth, or upon the general tone of moral sentiment and energy." HALLAM, HISTORIAN.

WAR

"It is wonderful with what coolness and indifference the greater part of mankind see war commenced. Those that hear of it at a distance, or read of it in books, but have never presented its evils to their minds, consider it as little more than a splendid game, a proclamation, an army, a battle, and a triumph! Some, indeed must perish in the successful field, but they die upon the bed of honour, and resign their lives amidst the joys of conquests, and filled with England's glory, smile in death! But war has means of destruction more formidable than the cannon and the sword. Of the thousands that perish, a very small part ever feel the stroke of the enemy. The rest languish in tents and ships, amidst damps and putrefaction; pale, torpid, spiritless and helpless; gasping and groaning, unpitied among men made obdurate by long continuance of hopeless misery; and are at last whelmed in pits, or heaved into the ocean, without notice, and without remembrance!

By incommodious encampments and unwholesome stations, where courage is useless and enterprise impracticable, fleets are silently dispeopled, and armies sluggishly melted away!

Thus is a people gradually exhausted, for the most part, with little effect. The wars of civilised nations make very slow changes in the system of empire. The public perceives scarcely any alteration, but an increase of debt; and the few individuals who are benefited are not supposed to have the clearest right to their advantages. If he that shared the danger enjoyed the profit, and after bleeding in the battle, grew rich by the victory, he might show his gains without envy. But at the conclusion of a ten-years' war, how are we recompensed for the death of multitudes and the expense of millions, but by contemplating the sudden glories of pay-masters and agents, contractors and commissaries, whose equipages shine like meteors, and whose palaces rise like exhalations! SAMUEL JOHNSON, in 1770.

P. M. ON DEMOCRACY

Addressing a gathering in London Dr. Indira Gandhi said :

I am glad of this opportunity of addressing such a distinguished gathering which includes many specialists of India. I am confining my remarks to one theme—Democracracs in India. The period which is to follow will presumably range over other matters.

During our struggle for independence, it seemed that freedom itself would be fulfilment. But when we achieved it, we knew that every completion is a beginning. For us, this was the start of a great experiment in the creation of democracy in an ancient, complex and vast country.

The story of Indian development is not without significance for the rest of the world. How could it be otherwise when it encompasses the aspirations and struggles of over five hundred and fifty million human beings? Political theorists with their neatly labelled indices have sometimes spoken of democracy in India as a futile quest. To them democracy could only be a two-party system worked by those who were educated in a particular way. Perhaps as advanced people of the West, of a generation ago, had protested that the colonial countries were not ready for freedom, so it was said that the under-developed societies of Asia and Africa were not ready for democracy and could achieve order only under dictatorship of some kind or at most a controlled or guided democracy. Can democracy be guided any more than freedom ? Is not a guided democracy a contradiction? Perhaps, these questions are irrelevent. For it now seems that in countries the word 'Democracy' was used as a shield for reaction and the subversion of freedom.

But we did take democracy seriously To us it conveyed the equality of all people to participate at every level-functioning of Government.

In the choice of political instiutions, it is not inevitably the past that is decisive, but the changing conditions of the lives and attitudes of people and the capacity of those who are in positions of leadership to involve the largest number of people in the political process.

The British ruled over us for two hundred years. Little did these early colonisers realise that along with their flag they brought the seeds which would destroy their rule. Macaulay, who pleaded so passionately for western education, did not quite foresee that he was undermining the edifice he was so anxious to perpetuate. The nineteenth and 20th centuries brought ancient India face to face with the imperatives of the contemporary world.

And we quickly absorbed all that was relevant and significant in Bentham and Mill, in Rousseau and Voltaire, down to Marx and Weber. All this was grafted into the Indian ethos. We then had Tagore, Gandhi and Nehru, to mention only a few.

Our democracy is dedication to planned ecoonomic development, the peaceful transformation of an old social order and the uplifting of millions of people from conditions of social, economic and technological underdevelopment. Thus, what we are attempting in India is not mere imitation of the Weatminister system but a creative application of meaningful democracy to the vastly different economic and social problems of India.

(To be continued)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling ouse of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Jnion. The dynasty, as is well-known, passed through a series of singular vicissitudes hrough the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan nd the assumption of administration of the State by the East India Company frc 1831 o 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) onstitutional development. Of this long period the author gives a readable and valuable ccount in course of which he does adequate justice to the memory of two of Mysore's ble, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D., Simla

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their haracter and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many ears be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular „ Rs. 10.

CORONATION PRESS, MYSORE-4.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.,
10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

Price: Rs.10.

CORONATION PRESS. 100 Feet Road. Mysore. India.

Printed at the Coronation Press, Ghamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. B.G. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor: G.R. JOSYER, M.A., F.R.E.S

Vol. XXXII No. 5] Monday 29-11-1971 [Price NP 0-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

RS. 20-00.

SIR ISAAC NEWTON

If ever there was a mad scientist, it was Isaac Newton. Scarcely out of college, this quarrelsome, vengeful, pompous, yet brilliant, scientist had already invented the calculus, made major advances in optics and laid the groundwork for the laws of dynamics and universal gravitation that made him immortal.

Yet later, at the height of his creative powers, he gave up science to run the mint in London, where he spent the rest of his life chasing counterfeiters and dabbling in alchemy and mysticism. He died in 1727 at the age of 84, apparently a virgin.

These strange contradictions are partly at the root to-day of a major international revival in the study of the works and enigmatic personality of the man who revolutionised science by formulating a single mathematical law to explain the movements of the planets, the tides and the motion of objects on earth.

The core of this system is Newton's law of universal gravitation. This holds that there exists batween any two bodies an attraction that varies inversely with the square of the distance between them and directly with the product of their masses. The law made its discoverer a man who is widely regarded to-day as the greatest scientist ever.

Such is the growth of Newton stories among historians and scientists to-day that they call it an industry. If industry is the right word, then the chairman of the board is probably Prof. I. Bernard Cohen of Harvard, who has published recently the first volume of his long-awaited new edition of Newton's great treatise, "Philosophise Naturalis Principia Mathematica", or the "Principia", as it is commonly called.

To Cohen, it is not just the obvious impact of Newton's monumental scientific work that makes him so fascinating. "Newton was very far from what used to be considered the stereotype of the scientist," he said. "Newton was a queer guy. He devoted so much of his creative life to alchemy, theology and mystical Philosophy that no one dares say, 'let's edit all his papers'.

"He left five million words of prose and of these I would say easily 50 per cent are things that would seem abhorrent to any scientist who looks upon Newton as a father figure to venerate. His life and personality allow us to understand in its most acute forms the problems that beset all scientists."

Cohen's book is just part of a rising worldwide flood of Newton literature. Next month, the M.I.T. press will bring out "The Annus Mirabilis of Sir Issac Newton," the proceedings of a major Newton symposim held at the University of Texas in 1966.

Among other recent works are "A Portrait of Issac Newton", a controversial Freudian analysis of the scientist by Frank A Manuel of New York University, and "Atoms and Powers", a study of Newton's impact on chemistry by Prof. Arnold Thackeray of the University of Pensylvania.

Moreover, the industry extends far beyond the the English speaking wotld. There are said to be two dozen or so Newtonian scholars each in Germany, France and the Soviet Union. Other important work has comc out of Italy, Rumania, Spain, Denmark, Holland, Sweden, Egypt, India, Japan and even China.

With the rising impact of science and technology on everyday life, scholars are paying increasing attention to the roots of modern science and, not surprisingly, particular attention to the strange man who stands out as a giant in the world of physics.

R. R.

FRESH LIGHT

Although Ugaritic was an ancient language, systematic study of it began only recently and Fisher is one of the world's leading experts.

His former teacher, Dr. Cyrus H worked out a grammar for it in 1940. "We have a computerised bibliography which is huge, but even so we run into words we don't know," Fisher said.

"Always there was a set formula : the big guy king of Ugarit to the governor, or some lesser figure still, and so on. If the governor were writing to the king, it would start; 'To the king of Ugarit, thus said the governor ....'"

Four of the tablets are yellowish brown and heavy as stone. They are truly treasures.

"I can't say too much about how we got them, except that in Paris we were notified of their existence and that they were available—for a price," he said. "They had come to Switzerland illegally. I consider what we paid was a sort of ransom.

"Yet out of just six Ugaritic tablets that somehow got to Switzerland, we found two that were so important! It was utterly incredible!"

The first was from a King of Karchemish, named Ini-Teshub. Karchemish, where in 606 BC. Nebuchandezzer was to defeat the pharoah Necho in a major battle, was in Southern Turkey, just north of the Syrian line.

Ini-Teshub was writing to Ammishtamru II, King of Ugarit, and Sausgamuwa, King of Amurru, whose people were amorites of ancient Palestine and Jordan, about pressures on Ugarit and trouble there.

"What happened was that the Hittite in the north and the Egyptians from the south, expanding toward each other, both wanted Ugarit for a buffer state." Fisher explained.

This was a problem that long has intrigued scholars because of its influence on Ugaritic history, and hence the history of the entire Near East, but they had resigned themselves to never fully learning the details.

Yet in this tablet they learned that the King of Karchemish, a Hittite satrapy or something approching it, reviews the entire situation. He notes that one of the kings by an ill-advised marriage, had sought to increase the influence northward of the Egyptians. He advised a divorce to even things up once more.

Apparenty this was done and that settled the matter, at least for a time.

Thus the solution to their ancient problem of power politics—which had its influence upon a key little kingdom was made clear on a tablet purchased by chance in Switzerland.

The other important tablet describes a ritual called Marzeah.

"For years we had come across reference to this ritual, but no one knew what it was It is mentioned in Amos VI. 7, and as apparently something bad in Jer, XVI. 5." Fisher said,

"When we translated it, this tablet proved to describe it exactly. Ugaritic rituals intrigue me. because they help us understand the history of Hebrew rituals and can be used in dating Old Testament texts.

"I could hardly believe that in this tiny cache we could, on the one hand, solve an international relations problem and, on the other, a ritual problem, both of which had appeared insoluble with what information we had previously gained." D. L. T.

SAGES' RECIPES FOR OLD AGE

The man who drinks every day a karsha weight of Uchchata and honey, or takes Nirgunthi with honey, clarified butter and milk, is sure to conquer death and disease. By taking karsha weight of the oil of Palasha each day through the medium of honey or milk, a man may expect to witness 500, or a thousand summers on earth. Similarly, the expressed juice of the leaves of Jyotishmathy, as well as the essence of Triphala, or the pulverised plants Shatavary and Phalam, taken with honey, milk, or clarified butter, should be deemed as possessed of the virtue of preventing death. The fruits of Mushali, pulverised and taken with honey and clarified butter, as well as the pulverised Nimba bark and the Panchangas, boiled with the washings of Catechu, and taken with a karsha weight of the expressed juice of Bhringaraja, should be deemed as capable of imparting immortality, and a consequent immunity from all decay and distemper, to the man who uses it.

The man who takes Rudantika with honey and clarified butter, and drinks milk after that every day should never fear annihilation of his life. Similarly by taking every day a karsha weight of powdered Haritaki, treated with expressed Juice of Bhringaraja, a man is sure to live up to 300 years, and to enjoy immunity from all bodily ailments. Likewise a pill weighing a karsha only, and consisting of Varahika, Shatavari, and purified oxide of iron, treated with the expressed juice of Bhringa, and taken with clarified butter, should be supposed as possessed of the virtue of extending the duration of life to 500 years. Shatavari, powdered Karta treated with the essence of Bhringaraja, Mritam, Copper, Sulphur, and Kumarika, treated with Rasa, should be made into pills, each weighing two gunja only. Such a pill should be taken with clarified butter, each morning, whereby the user would be able to see 500 summers.

From "Agni Purana."

P. M. ON DEMOCRACY

(Continued from last issue)

Democracy was not entirely new to India, for its roots could be found also in our old panchayat system. This system probably came into being because the village and the people were too distant from the centres of political power. Today this ancient institution has been transformed into a new organ of self-government at district and, what we call, block levels as a link between the Government's programmes and the people.

The concept of the rule of law and the British pattern of administration may have helped to keep order in the country, but much in these institution has remained static, and without changes. They are becoming stumbling blocks to democracy and to progress.

There are forces in our society, as in others, which pull in opposite directions. The competitiveness of democracy and of contemporary living seems superficially sometimes to have strengthened the hold of caste, religion and region, and these are now exploited for social and economic gain. But this is a passing phase and these differences cannot weaken India's fundamental unity or the basic cause of Indianness which is a powerful binding factor. Paradoxical though it may sound, we believe that the functioning of democracy itself can remove these obstacles on the democratic path.

Education has expanded tremendously and today there are million students in college, the number of children in school has gone up from 23·4 million in 1951 to 83 million, but I am sorry to say that we have not done as well as we should have in our programmes for adult literacy. Without being able to read, a person's world is a limited one, for he cannot share the knowledge and companionship that come with books. We must, and we are, doing more for primary education, to strengthen secondary education and for adult literacy programmes.

At the same time, I cannot agree with the common belief in the West that literacy by itself gives greater wisdom or understanding. Our people, illiterate though they may sometimes be, are the inheritors of an ancient culture and philosophy, which have sustained them through the vicissitudes of their long history. Indian voters have shown extraordinary insight and understanding of what goes on around them. If some are misled by false propaganda or diverted by irrelevant factors their number is not larger than those of their literate—even educated—counterparts in other countries.

The Indian voter knows where his interests lie and has exercised his right to vote with great political sophistication in spite of the competitive political platforms of numerous parties, even in the face of threat and violence. It is because of this basic soundness of our people that democracy has taken root in India.

Since long before Independence, the Congress party had committed itself to certain programmes. Indeed, our leaders had made it clear that we were fighting not only against foreign rule but against all that was evil in our society, against injustice and poverty and social inequality. Our system must, therefore, cater to the genuine needs of ordinary people without neglecting the long term development of the country. Development adds a new dimension to the challenge of democracy.

Three distinct streams of thought have combined to produce what might vaguely be called the Indian approach to democracy. There is a stream of liberalism and parliamentary democracy, which emerged out of the British system—parliamentary institutions, political parties, free elections, fundamental rights and freedom, the rule of law etc., which formed the political core of our democratic system. Parliament is the commanding centre of our political system, and the Government's responsibility to the legislature at the Centre and in the States is beyond dispute.

In modern society, freedom cannot be the unrestricted play of individualism nor the apotheosis of private interests and private enterprise as against social interest and the public good. Freedom lies in a delicate and continuous balancing of the rights of the individual with the rights of society. Our constitution and our actual political practice provide a larger degree of freedom than is obtained anywhere else in the world. We stand for the freedom of the Press, but we do not accept the proposition that the freedom of the Press means the freedom of industrialists to own the Press, or that the right to property should also stand in the way of progressive and necessary social legislation to lessen glaring inequalities of wealth and bring the reality of economic freedom to larger sections of the population. We have taken action to eliminate these anomalies. We have sought to amend the Constitution in order to give substance to democracy.

The second major stream is that of socialist thought with emphasis on social democracy and economic planning and development. Our nationalist movement had interpreted political independence and democracy in terms of the welfare of the common man. After independence, this interpretation became the predominant content of our democratic system. Indeed, the entire apparatus of democracy is geared to social and economic development. In Europe, democracy as we know it, followed the industrial revolution. In India democracy with its freedom and pressing popular demands came first, and the process of indutrialisation, economic development and major welfare schemes have to be operated in the face of diverse and contradictory pressures.

This baffling combination makes our task more difficult and because of the absence of organised propaganda, our achievement appears less spectacular than the accomplishment of others by different methods. But we think that we have gained something in the longer run, not so much in glittering material terms and material, but in terms of human sufferings avoided, and in terms of the enduring and harmonious development of the individual and society. I do believe that real and lasting social transformation, encompassing attitudes of mind and ways of living of millions of people, can be effected only by peaceful means.

The third stream has emanated from Mahatma Gandhi and his philosophy of nonviolent revolution. The impact of Gandhian thought and method on democracy in India is indirect and impalpable, yet subtly pervasive. It has supported and enriched India.

This whole experiment, this endeavour to combine freedom, socialism and the methods of peace in an immensely complex situation is taking place in India, not in isolation from the rest of the world, but in the midst of international cooperation and in the glare of worldwide publicity.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Maharaja Bhojaraja's
SHRINGARAPRAKASHA

VOL 1. PRAKASHAS 1 TO 8 RS. 25.

VOL 2. PRAKASHAS 9 TO 14 RS. 25.

VOL 3. PRAKASHAS 15 TO 24 RS. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathirrja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and Scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving criticism." Sir C. P, Ramaswamy Iyer.

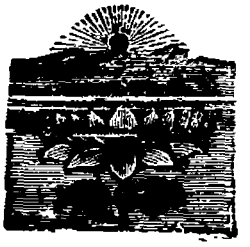
Messrs. MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi 6.
Please supply per V.P. Post 25 copies of Bhojaraja's Shringara Prakasha Vol. III Rs. 25/- per copy.

Messrs. MOTILAL BANARSIDASS, Varanasi:
Please supply the following books:
3 copies of Shringara Prakasha by Bhojaraja, Vol. III.

ORIENTAL BOOK AGENCY, POONA 30:
Kindly send the following books by V.P.P.:
1 set Shringara Prakasha all the published vols:
1 volume III only.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.

Registered No. B.G. 287.



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor: G.R. JOSYER, M.A., F.R.E.S.

VOL XXXII No. 6-7] Monday 6-12-1971 & 13-12-71 [PRICE NP 0-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

RS. 20-00.

THEY DON'T WASTE

Next time you swill the dregs of the sauce bottle around with water and add it to the soap or stew, or reverse your shirt cuffs to get an extra day's wear and save on laundering, don't feel you are being unusually mean.

For you would be surprised at some of the scrimping ways of the rich and famous!

Oddly enough, these are the people most likely to practise economies that might strike less affluent folks as unnecessary, eccentric—or just plain stingy.

Jack Warner, one of the original Warner Brothers of Hollywood, and about as rich as they come, cannot bear to waste electricity.

He trots around flicking off switches whenever — and wharever—he considers bulbs have been left burning unnecessarily.

Katherine Hepburn refuses to waste her money on clothes.

Her usual outfit is a cap copied from a German uniform (as one wears out she orders another exactly the same), an ancient red sweater that is disintegrating at the back through time or moths (she does not know which, but figures it will eventually fall to pieces about the same time she does), a pair of slacks and a fatigue jacket her brother once fortuitously left behind him on a visit.

With all this Katie carries a capacious wicker shopping basket.

I know I look as though I'm delivering eggs," she says, "but I don't give a damn. I don't believe in frittering money away on expensive adornments."

Michael Caine, though in other respects a snazzy dresser with an extensive wardrobe —is stingy about shoes, steadfastly refusing to purchase more than one pair at a time.

"I just wear them till they fall off, then buy a new pair," he says.

William Norton Engles, an American bank tycoon, reckons he saves Rs. 525 a year by washing his own socks, which he does religiously every night!

Cary Grant, too, keeps an eye on his laundry bills. Some years ago, when most male underwear was a good deal more voluminous than it is now, he discovered that the camera crew with whom he was on location for a movie washed their own smalls and had them dry in an hour.

Cary asked the secret. Simple: they wore their wives' nylon bries! Cary promptly made a few significant purchases himself and has since washed and drip-dried his undies in hotel rooms all over the world.

With the hotels' soap, too; he adds.

Another of his economies is to have his ticket routed via Hong Kong when travelling on business. For here he finds suits and shirts a better bargain than anywhere else in the world!

Singer Cella Lipton, although married to an American multi-millionaire, finds that the days of war-time rationing in her native Britain left her with such a horror of waste she feels compelled to eat up whatever the rest of her family leave on the plates—even in restaurants!

Mrs. Cornelious Vanderbilt Whitney, who also has a multi-millionaire mate, saves used envelopes, opens them out and re-uses them for making notes and writing messages to her household staff.

Another American millionaire's wife has discovered it is easier to prise uncancelled stamps off envelopes if she puts them in the 'fridge' rather than steaming them over a kettle.

While yet a fourth in the same financial bracket cannot bear to let the heat of the

ilot light of her gas cooker go to waste— o she slowly cooks dried fruit over it — nd leaves meat stews on all night.

Paul Getty — often reported to be the ichest man in the world — refuses to ccept letters if there is any excess postage ue on them.

Even the Queen of England saves a few oyal pounds by having the hems of her ounger children's clothes let down as they egin to grow out of them.

Her grandmother, Queen Mary, prac-ised an economy few of us would have the ourage to copy. Whenever Her Majesty ccepted an invitation to dine out with riends she would send two bottles of rare vine to her hostess in advance.

Any left over by the end of the evening he would retrieve and take home !

B. G.

P. M. ON DEMOCRACY

(Continued from last issue.)

International cooperation is a constituent lement of India's effort in building a rogressive economy and a democratic ociety. This is why ever since our Inde-endence we have put forward the idea of world peace and world cooperation as an nlightened national interest of India,

We believe in, and we have strictly dhered to, the princinciple of non-inter-erence. But can this be one-sided ? Today here is interference in our affairs, and the tability, progress and security of our country are gravely threatened. As a result of the tragic events in East Bengal nine million people have poured into the terri-tory, creating a situation which seems to surpass the convulsions of Partition. The crisis in Pakistan is a deep one and the spectre which haunts that unhappy country cannot be exorcised by the usual recourse to blaming India.

Two questions arise. First whether religion by itself can form the basis of a nation state in our times, especially when the state machinery is impervious to the ordinary laws of political development and cultural aspirations, and secondly whether some action other than that of the bayonet is not necessary to win loyalty.

We in India are restrained and calm in the face of threat and provocation, but we are bound to protect interests of our country.

No country, least of all one as vast and varied as India, can be classified under one label or another. It seems to me that even those who claim expert knowledge of India are often wide of the mark in their assess-ment of Indian events.

Many specialists tend to fit facts into a preconceived framework of theory about caste and models of development which have little relavence to reality. Even in Britain, which has such close historical ties with us, there is a wide gap in the under-standing of the sources which have shaped our recent history and which are influenc-ing us today. To have a worthwhile dio-logue such an understanding is vital.

Britain and India must replace the old myths by a more rational approach. Given the necessary intellectual efforts on both sides, I am confidet that India and Britain can have creative and purposeful relations. It is the hope of bringing about such rela-tions that brings me to London and to this Institute.

SAGES' RECIPES FOR OLD AGE

By using every day, as snuff, a handful of sesamum oil and honey, a man would retain the natural hue and gloss of his hairs to the last day of his life, which would have a duration of a hundred years. Similarly by taking a karsha weight of Aksha with honey and clarified butter, each day, a man may expect to live up to the good old age of a hundred years. A man, by taking Abhaya with treacle, honey, and clarified butter, as well as by taking rice with boiled milk, may be expected to live a young man, in all acceptance of the term, to the last day of his life. By taking a pala weight of pulverised Kushmandika with honey and clarified butter, a man is enabled to live up to a thousand years. Similarly by taking pulverised Shaluka, treated with the expressed juice of Bhringa-raja, through the vehicle of honey and clarified butter, as well as by using, as snuff, a karsha weight of the oil prepared with the essence of the bitter Tumvi ground, each day, a man is sure to enjoy a life of 200 years' duration. Similarly a potion composed of the expressed juice of Triphala, Pippali, Shunthi and Guduchi should be considered as possessed of virtue of extending the life's duration of a man to one hundred years. The drug known as the Shatavari, used in combination with the drugs enumerated above, enables a person to live up to a thousand years.

The drugs known as the Chitraka Shatavari, Shunti, Vidanga, and purified oxide of iron with Bhringaraja, Vala, and the five bitter drugs known as the Nimba Panchakas, and Catechu, pasted together and treated with the expressed juice of the last named drug, and made into pills, should be deemed as the best of the vital elixirs. The medicine should be consecrated before use with the Mantra running as "Om, Hrum, Sa." This medicine can give immortality to persons using it, and shoud be deemed as the best preventive of death and disease, and, as such, was used by the Gods and demons of yore.

From "Agni Purana."

VENERABLE KITTEL

Kittel, the lexicographer and grammarian of Kannada, appeared on the horizon of Indian life in the 19th Century as a missionary of the Basel Mission. He toiled and culled out the material for his Kannada-English Dictionary during more than three decades of strenuous work.

It is not an exaggeration to say that no one else has excelled him either among the orientals or the occidentals in Kannada scholarship.

The Rev. Dr. Ferdinand Kittel was born on April 7, 1832 at Resterhafe on the borders of the North Sea in West Germany. His father, a parish priest resembled the model 'Village Preacher' depicted by Oliver Goldsmith. He lived with his grand parents at Aurich in East Freesia and attended the secondary school. Here he made a mark in languages by studying Hebrew, Greek, Latin, French and English apart from his mother tongue German.

He drew inspiration and guidance from his father and prepared himself for service, in the mission field in India. Though he several times in uniquivocal terms expressed that he was unworthy to become a missionary yet his education at school and the study of the Acts of the Apostles aroused his inner aspirations and ordained by the love of Christ he accepted the call to go abroad to share the peace and joy that Christ gave him.

His parents, Gottfried Christian Kittel and Tjeddowe Helene Hebbert sent an application on August 30, 1849 to the Basel Mission Society seeking admission for their son in the Training Institute at Basel.

In January 1850 he was granted permission to join the preparatory class.. The report of the school states that he gained spiritual experince and depth at a slow pace. He made a mark in his scholastic career and gained distinction in languages. He completed his course creditably in 1853.

He was selected and deputed to the Canarese area to be stationed at Dharwar. Kittel arrived in India in 1853 to study Kannada at Dharwar under the guidance of Rev. Weigle.

In 1860 Kittel married a German girl, Miss Pauline Edith, daughter of a Pastor in South Germany. She was a well educated school mistress. She died after four years leaving behind two sons. Kittel went back to Germany with his two sons and married his wife's sister Julie in 1866.

Within a couple of years after his arrival in India he was transferred to Mangalore where most of his life was spent except for a short period at Mercara (Coorg) and the Nilgiris. Considering the requirement of 11 million Canarese speaking people he translated in 1855 the New testament (Bible) into chaste Kannada and thus became the pioneer in producing Christian literature in Kannada.

Kittel sat at the feet of the Brahmin Vidwans in the Indian style of 'Guru' and 'Shishya' and with the help of an interpreter learnt Sanskrit. His diligent studies bore ample fruit in mastering the language. As a typical missionary he concentrated on religious literature with a view to spread the gospel of Christ.

His religious tracts, printed and published by the Basel Mission Press, Mangalore, were sold during Hindu festivals, Jathras and in weekly markets. Some of them were "The Family Order" "Two Ways" "Believe and Live", "On Sacrifice".

J. S.

(To be continued.)

POOR "MAN"

Man has developed radar, sends signals to the moon and catches them upon return. But do you know bats fly about using the radar principle?

Scientists have blindfolded bats, freed them in a dark room across which are strung many fine, silken threads, and observed that the bats darted about in the room without striking or breaking a single thread.

In flight, the bat emits supersonic squeals as many as sixty a second, and these sounds hit objects and bounce back to its ears. From the time it takes the echo to return, the bat judges the location of the object and governs its flight accordingly

More amazing, when, when the bat squeaks, an ear muscle automatically shuts off its hearing so that it does not hear its own voice. To avoid confusion, the bat hears only the guiding echo!

The electric eel can generate its own electricity, store it and release it to knock a victim down. Most of the eel's body is devoted to its "batteries", called bundle of Sachs, produces a weak electric field around it. A fish that swims too near disturbs the electric field. The eel responds by triggering its main power house. Sometimes, the blast of direct current exceeds 350 volts.

Fire-flies have been flashing their light signals for millennia. They have complex light producing tissue backed by a pigment layer that serves as a reflector, and externally covered by a transparent tissue shaped to form a lens.

Far down the ocean depths, where no light penetrates, several varieties of deep-sea fish and squid produce light for their watery realm. The lamps carried by the deep-sea fish are of several kinds. These are glands in the shin, each having a lens. behind which is a cavity where the actual production of light takes place. Behind this cavity is a silvery bright reflector and finally there is a layer of black tissue to prevent any loss of light to the rear.

The production cavity receives two kinds of chemicals from the cells—one a kind of chemical fuel called "luciferin" and the other "luciferase", an oxidising agent. When the two come together, combustion takes place with the help of a little oxygen drawn from the blood, and the bright light is obtained. which is cold. But man has yet to master the secret of producing cold light.

The Angler fish have a sort of lamp-bracket on the nose which they wave about in the water to attract little fish. "Rat-tails" another kind of deep-sea fish. have a gland under the body that can pour out a luminous slime. It puffs out slime. which mixes with water and forms a cloud of light.

Very often, man consults the calendar to find out the full moon day or a lunar eclipse. But there is a species of marine annelids which makes its appearance precisely at dawn on the day before and the day on which the moon enters its last quarter during months of October and November each year.

The worms are found in the seas around Fiji. They spend the whole year hidden in crevices in the rocks excepts the two days in October/November for spawning. The time of their appearance is so accurate that the natives of Fiji have included it in their calendar!

Then, is man the only accomplished engineer?

K. P. C.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor K. N. Venkatasubba Sastry, Ph.D. **Simla**

"**Profusely illustrated, attractively produced, and very readable**". **Hindu, Madras.**

"**Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements.**" **Indian Express, Madras.**

"**Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation.**"

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"**Beautifully written, and beautifully got up.**"
"**A book of charming excellence.**"
"**A monumental work.**"
"**A work of international interest.**"

Art Paper Edition Rs. 20.
Popular „ Rs. 10.

CORONATION PRESS, MYSORE-4.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P.,
10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

Printed at the Coronation Press, Chamarsja Road, Mysore-4. & Published by G. R. Josyer.

egistered No. B.G. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

roprietor & Editor: G.R. JOSYER, M.A., F.R.E.S.

OL XXXII No. 9] Monday 27-12-1971 [Price NP 0-10

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks

MOST USEFUL TO VEDIC STUDENTS

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

RS. 20-00.

ACUPUNCTURE

In these days of spare-part surgery and mechanical kidneys, it is surprising to find the 2,000-year-old Chinese acupuncture treatment for relief of pain being practised at clinics in London's Harley Street.

What is acupuncture? It is the piercing of the skin by a skilled practioner on the tender areas of the body. In the stone Age, flint needles were used. Many diseases or symptoms that are stubborn to so-called orthodox Western Medicine are curable or alleviated by acupuncture.

Prince Bernhard of the Netherlands is said to be a firm believer in the ancient treatment. He is reported to have been treated for back pains in Singapore some years ago. His visit to Harley Street was for treatment of pain in the shoulder and forearm. Two needle sessions cured the pain apparently.

"New. York Times" columnist, James Reston, has also been receiving the treatment in the Anti-Imperialist Hospital, Peking. He had been given a local anasthetic while undergoing an appendix operation by Chinese surgeon, and to reduce post-operative discomfort, the patient received acupuncture treatmen to lessen pain.

I spoke to a Harley Street Specialist who demonstrated the treatment on me, just to prove how painless the whole process was. The specialist had spent some time in China studying acupuncture after qualifying as a doctor. He said that outside China the treatement was mainly used in Europe, where there are 1,000 acupuncturists. In England, there are 15, some of whom were taught by the specialist. Not all are qualified doctors. In China, said the specialist. At least half the doctors are acupuncturists and the other half have some basic knowledge on the subject.

He says the so-called acupuncture points, which occur in all disease—physical or mental—are tender areas on the surface of the body. There are 1,000 of these points on the body, from head to toe. In some cases they are spontaneously painful. An example is that when a patient suffers from a frontal headache, he may feel pain lateral to the upper end of the trapezius, an area known as gall bladder 20. Similar points are to be found above the ankle, and women in particular are unaware of just how tender these areas are until pressed.

The specialist says that the doctor looking for an acupuncture point will probably discover a little nodule, say at the back of the neck, in the shoulders or in the lumber area. But in many cases, instead of the nodule, the examining finger may find a strip of tense muscle within a group of muscles with a particularly solid area. Sometimes there is an area which is slightly swollen or discoloured. In the most difficutl cases, the point cannot be found without a knowledge of its exact anatomical position.

In an easy form of diagnosis, the patient is examined from head to toe in order to find all tender points, and reduce the internal disease corresponding to them. The specialist says that some of these points are known and used for diagnosis in orthodox medicine, though a doctor may be unaware that they are acupuncture points.

The right shoulder, particularly at situation gall bladder 21, may be spontaneously tender in gall bladder disease: bladder 23, is below the 12th rib in renal diseases and McCurney's point near point stomach 26 in appendicitis. So, not only are the points used for needle penetration, but for disease diagnosis.

The specialist notes that some wholly :idental stimulus to an acupucture point ıy cure a disease. He remembers as a ıoolboy seeing two friends fighting on a d. One of them fell down, hitting his ·ehead at the root of the nose on the ın bedstead. He was immediately cured the sinus trouble which had dogged n nearly all his life!

Another case known by the specialist as of a woman who had suffered from adaches day after day for ten years. uring her treatment, she had several blood sts, which involved pricking the skin to ach a vein at the elbow. She noticed that erytime she had been pricked, the head- he instantly disappeared for about two ıurs. In fact, it got to the point where e looked forward to her blood tests!

But when she mentioned that the head- hes were disappering after being pricked, :r doctor dismissed the suggesiion as ısurd. When the woman went to the arley Street specialist, he inserted an :upuncture needle into her elbow "I :ither pierced the vein nor drew off any ood yet the headache at once disapppeared ·proof that the effect she had noticed had ıthing to do with the loss of blood", said ıe specialist.

In time she was cured, after several :upuncture injections.

OUR BRAIN

(Continued from last issue)

Glucose is the main nutrient for brain. n order to reduce fatigue, it is necessary › administer certain amino acids. It is lso necessary to add substances which ccelerate metsbolism during brain work, uch as the glutaminic acid, methionine, itamines B_1, B_6, B_c, and PP.

Proper organisation of labour and physiological stimulants to tone up the central nervous system, are a must. It is not excessive work but poor work which makes one tired and exhausted.

During the night, particularly between 3 and 4 AM, man's memory weakens and his motions slow down. At that time he even makes more mistakes in arithmetical games. It has been proved experimentally that similar periods of "weakness" occur from mid-day to 2 PM. Man's capabilities are at their best from 8 to 12 AM and from 2 to 5 PM.

The intensity of mental activities changes during the working hours. At first during 20-to 60 minutes, man is adjusting himself to the work in hand. After a period of the highest intensity, the brain begins to tire. For 2–2·5 hours, the tiring process goes on unnoticed until all energy is gone and you begin to feel exhausted. For this reason you must value those minutes when the brain is working at its maximum intensity: man does not have too many of them. Do not distract your attention during this period, do not take up some other work.

It is possible to increase man's ability to work by creating a favourable background. Music, colours and other stimulants can either irritate or soothe; they can help to concentrate or relax. It is difficult to give any prescriptions since the effect of these factors depends upon the individual. You must know that when you are irritated you need soothing music and colours (like different shades of blue); when you are tired you must have stimulating music (Jazz, popular songs, etc.) and red-based colours.

You have perceived information under the most favourble conditions. However,

(Continued on page 6)

We wish a happy and prosperous

1972

for all mankind and for India.

By the grace of God

1971

has been a year of profound

thanks-giving for the

people of India.

May their luck hold

equally good in 1972!

THE REFUGEES

The other evening I had a very illuminating conversation with a group of college students who had just returned from spending a month at one of the DP transit camps —Garmarbani, 60 kilometers from the border, a correspondent writes.

Reasons that had prompted them to volunteer their services: a sense of curiosity; "It was simply too big a happening to miss;" one was just 'dying to go;" another couldn't really believe the reports of 10 million people being clothed, fed and given shelter by a government that hadn't done too well by its own people.

Funny, nobody seemed inspired by anything so ignoble as a sense of patriotism.

"Ours was one of five batches from Bombay that were sponsored by the NSS—the National Service Scheme," explained Metsy, a final year student.

"Gamarbani camp is in the Bunkura District of West Bengal; it's a transit camp, which means that all the people who come here have nrst been thoroughly screaned for contagious diseases and registerd at the border."

"When we arrived at the camp on October 17, there were 24,700 refugees, but within three weeks their number had swelled to over 42.000!" put in Alen, his eyes round with awe.

"Part of our duties was to meet these people off the trains. We met about 1600 daily. They came in overcrowded trains, jam-packed with luggage — and there was always dead bodies to be found abandoned in the compartments.

"The trains had been stripped of lights, fans and anything else that would fetch a price; and the floors had been used as urinals and as cooking ranges!"

"Let me describe the camp before we tell you our other duties," and bright-eyed Coreen took a preparatory sip from her cold drink. "It consisted of rows of bamboo barracks which had been hastily erected on either side of a two-mile unused air strip.

"One sector, where the camp commandant had his quarters was covered with army tents in each of which two or three families lived. A hospital had been set up with German aid. The Germans had also donated two ambulances.

"There were five doctors and a few nurses who had been given a three-month intensive training course before being sent there. Brfore the month was out all of us had learned to administer smallpox vaccine and cholera injections!"

"Half the DPs were sufferig from blood disentery, especially the children who succumebd rapidly," continued Naly. "But while we were there only one case of cholera and two of small pox cropped up."

The students spent a great part of their day in distributing cards to the newcomers which entitled them to their daily rations and milk quota.

The DPs were each given 85 paise worth of rations and a 15 paise coupon with which they could barter for utensils, a kerosin lamp or anything else they might require. Rations consisted of 300 grams of wheat, 300 grams of rice, dal, oil, sugar and a match box for each person daily.

"We lived on the same fare," said Marion, "dall and rice and a few dry brinjals or potatoes, which we cooked ourselves!

"The untidiest part of our work was the burying of the dead. The students actually had to hunt for the bodies whic would be hidden behind bushes.

(To be continued.)

(Continued from page 3.)

this does not mean that you will be able to reproduce it the next day.

There is a well-known memory curve according to which man forgets about 40 per cent of the informotion he has received within half an hour. On the next day, he remembers 34 per cent; three days later—25 per cent and 30 days later–21 per cent. The curve is very steep during the first few days and then becomes flatter.

Repitition is the mother of learning. It is advisable to repeat the information to be remembered 15–20 minutes, 8–9 hours and 24 hours after it has been received. It is very useful to repeat it 15–20 Minutes before going to bed and in the morning while the brain is still fresh.

Regular rest is also important. Experiments indicate that those persons who remained completely idle for 30 minutes conld reproduce 50–56 per cent of the material perceived while those who were studying some other subject during this time could reproduce only 35 pre cent.

Keep your memory alert, active. A free interpretation of a text is more effective than mere re-reading. After reading an extract, try to repeat it mentally. If you are unable to remember it at once, do not hurry to look into the book, but strain your memory. However, do not overdo it since this may lead to exhaustion. Experiments indicate that if one is unable to remember the text within three minutes one must look into the book.

Improve your memory. Memorise poetry, this is the most beneficial meterial. Extend your chains of associations. This will improve your associate memory.

Remember: memory develops until the age of 20–26, it is retained until the age of 40–45 and then it weakens. Do not waste time. Certain experts maintain that 70 per cent of the total amount of knowledge presented to us by our concrete image-bearing memory is obtained before we reach the age of 25. True, the abstract-logical memory is not limited by age.

L. I. K
U.S.S.R

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many yea be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Art Paper Edition Rs. 20. Popular Edition Rs. 10.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imag native subjects.

289 Pages. Rs. 5

CORONATION PRESS, MYSORE.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI.

"Kindly send us by V.P.P..
10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Art Paper Edition Rs. 20.
Popular " Rs. 10.

CORONATION PRESS, MYSORE-4.

Printed at the Coronation Press, Chamaraja Road, Mysore-4, & Published by G. R. Josyer.